

VOLUME 28

NUMBER 4

An International Baptist Magazine

L 1 J 1937

MISSIONS



APRIL, 1937

In This Issue

By Randolph L. Howard

ACROSS THE SEVEN SEAS AND THE THIRTEEN RIVERS

For a program based on this issue of MISSIONS, see page 255

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A JUNGLE VILLAGE WOMAN

"Papa, what's money?"

Mr. Dombey was in difficulty. He would have liked to give him some explanation involving currency, depreciation; but looking down at the little chair, he answered: 'Gold, and silver, and copper. Guineas, shillings, half-pence. You know what they are?'

'O yes, I know what they are,' said Paul. 'I mean what's money after all. I mean, Papa, what can it DO?'"

from "Dombey and Son" — Charles Dickens

Still the burden-bearer of her race, the jungle village woman and her child often suffer death from the heinous and terrible childbirth customs.

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THE QUESTION BOX APRIL

NOTE.—Questions are taken from all pages and occasionally include advertisements.

The Question Box Contest is open only to subscribers.

1. What is harder than the way of the transgressor?
2. What church has 200 tithers?
3. Who made a gift of \$383,000?
4. Where is Zacatelco?
5. Who is Lal Mohan Marndi?
6. What is JOAK?
7. Where is Melrose Hall?
8. Who is the new president of Brown University?
9. What is scheduled for the evening of May 23?
10. Who preached in the shade of a cottonwood tree?
11. What occupies a lot 72 x 52 ft.?
12. Who was born on a farm in Holland, Sweden?
13. What service is held every Tuesday at two o'clock?
14. Who has served in Assam since 1928?
15. What Baptists are by no means sectarian?
16. Who is Educational Adviser for an entire mission field?
17. Who is Raymond B. Culver?
18. What happened April 6, 1917?

QUESTION BOX PRIZES

New Rules for 1937

For correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a worthwhile missionary book or a year's subscription to MISSIONS will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given. Answers should be written briefly. Do not repeat the question. Where two or more in a group work together, only one set should be sent in and in such a case only one prize will be awarded.

All answers must reach us not later than December 31, 1937, to receive credit.

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summer in Europe are cordially invited to attend any or all of the Baptist Regional Conferences which will be held in the following cities on the dates indicated:

PARIS	July 13-14
THE HAGUE	" 15
HAMBURG	" 16
GOTHENBURG	" 18-20
BERLIN	" 21-22
KÖNIGSBERG	" 23
RIGA	" 25-27
WARSAW (or LODZ)	" 28-29
BUCHAREST	" 31-Aug. 2
BUDAPEST	Aug. 3-5
ZURICH	" 7-11

The Zurich meeting will be that of the World Baptist Youth Conference. The others are planned by the Baptist World Alliance. President George W. Truett plans to visit all of them.

The schedule permits European Baptists to come together from all countries on the continent except Albania, where there are no Baptists, and Russia, from which none will be permitted to come.

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For subscription rates see page 253

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APRIL, 1937

Number 4

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The 46th Month!

The upward subscription trend, which for a few days in January seemed in danger of being reversed, was continued through February. At the close of business February 27 a total of 2,162 subscriptions had been received, as compared with 2,119 or a net gain of 43 for the month.

The comparison is particularly favorable in that February, 1936, came in leap year and with its 29 days had one more working day than February this year.

February was thus the 46th consecutive month to maintain MISSIONS' upward subscription trend. To the Club Managers special thanks is due for this gratifying record.

If YOUR subscription expires this month or next, YOU know what YOU can do to keep the trend in the same direction.

LETTERS

From the Editor's Mail Bag

Your editorial comments in MISSIONS from time to time on disarmament, war, and kindred public questions, appear decidedly out of place. They are only indirectly and remotely related to mission work and cast reflection on those who differ with you about problems that are both difficult and debatable. Many of your readers are of American descent and take pride in ancestors because of their military or naval service. They consider that today the federal expenditure for these services is right and necessary, however regrettable the necessity, and that world conditions are likely to render such expenditure necessary until this age shall end.—
Harry E. Safford, Brookline, Mass.

In the article by Horatio S. Hill in the January issue of your delightful magazine, I noticed this sentence, "The tragedy of the Scottsboro boys has much in common with the tragedy of Jesus' death on the cross." Without any desire to get into an argument, I

protest against such an outrageous statement which, in my opinion, borders pretty closely upon sacrilege. It would be all the more serious if persons acquainted with the facts did not know that it is perfectly ridiculous.—*J. L. Hill, Nashville, Tenn.*

NOTE.—Author Hill, himself a Negro, believes as do many white people, that the Scottsboro boys are innocent of the crime charged against them. The theological significance of the death of Jesus is not involved in the comparison.—ED.

For several weeks I have had in mind writing to congratulate you on the fine article on the League of Nations on page 520 in the November issue. It is an excellent statement, very well done, which will certainly be informing and interesting to your readers. The pictures are also so well chosen.—*Mrs. Harrison Thomas, Secretary of The League of Nations Association, New York.*

I like your magazine, especially your editorials. I can feel the wrath of the militarists, red-baiters, mossbacks, et al., coming down upon you. So here is another ex-soldier who says you are right, about peace moves, race relations, and church cooperation. More power to you!—*Rev. H. B. Pilcher, Minneapolis, Minn.*

Enclosed is a dollar for MISSIONS. I wish I could send more because one dollar certainly is much less than I get in value from the magazine. You are so fair in publishing your articles, giving us a chance to do our own thinking, instead of giving us only what one individual thinks. This is perhaps poorly stated, but it is true and I hope you get my appreciation.—*Mrs. E. L. Padgett, Morocco, Ind.*

If a finer number as to make-up, or a more informing number as to contents, covering subjects treated, has come from the press anywhere at any time, than the last issue of MISSIONS, I have yet to see it.—*G. P. Mitchell, Des Moines, Iowa.*

Making Up His Mind

A CARTOON BY CHARLES A. WELLS



TEN years ago on a railroad journey between Shanghai and Nanking, this wandering Baptist met a youthful Chinese official. I soon found that he held the degree of Master of Arts from my own alma mater. So we fell into a delightful companionship.

At that time the first crushing blows of the hammer of communism were falling upon Asiatic thought. The world scourge of military dictatorship was also just then lifting itself above the horizon.

As the Chinese train journeyed on its way, we discussed the struggle being set up in the mind of the Orient over which course Asiatic life should move forward out of its outworn past into its immeasurable future. Finally the young Chinese official said, "In 15 years we will have made up our minds."

Last autumn I visited the same young official in his Chinese home. I reminded him of the statement he made on the train ten years ago.

He replied, "Yes, I still feel it is true. In five more years we of the Orient will have made up our minds."

There is today an unprecedented urgency in the gospel of Christ for a world trying to make up its mind.—C. A. WELLS

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WHO'S WHO

In This Issue

Vendla Anderson is a missionary
of the Woman's Foreign Mission So-

ciety, in Belgian Congo, in service
since 1929.

Charles S. Detweiler is the Home
Mission Society's Secretary for
Latin North America.

S. S. Feldmann is a missionary in
the Philippine Islands, in service
since 1924.

R. E. Harkness is Professor of
Church History at Crozer Theolog-

ical Seminary and President of the American Baptist Historical Society.

Randolph L. Howard is Associate Foreign Secretary of the Foreign Mission Society. He was formerly President of Judson College.

Hazel McAfee is a missionary under the Woman's Home Society, stationed at the Christian Center in Weirton, W. Va.

C. F. Merrill is a missionary in Assam, in service since 1928.

Coe Hayne, Frank W. Padelford and **W. H. Bowler** need no further introduction to readers of **MISSIONS**.

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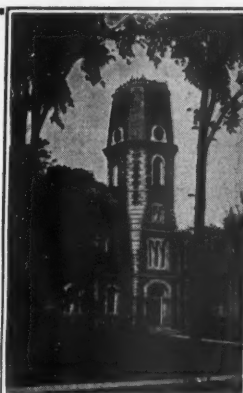
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Read "College Religion at the Top and in the Center," by Frank W. Padelford, in **MISSIONS**, January, 1937, pages 20-21.

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Secretary of Board of Trustees, Granville, Ohio

Have We Forgotten?

Can it be that our people have forgotten the heroism and sacrifice of those who have gone before, the Baptists who for 100 years and more blazed the trail for others to follow, by gifts of sons and daughters, and financial resources?

Our fathers were indeed a part of the Baptist Vanguard of those earlier years. The other states expect Massachusetts to lead the way today, and be a Vanguard state, but to do that we must increase our missionary contributions in Massachusetts 20 per cent above last year. That calls for an increase in round numbers of about \$42,000. Even that increase would not bring us up to where we were in 1933, when our total contributions from Massachusetts for the Unified Missionary Budget amounted to \$253,135. A 10 per cent increase would bring us to a little over where we were in 1934, when we gave \$223,568. From *The Massachusetts Baptist Bulletin*.

They Missed Their Calendar

From Detroit comes the story of a church whose leaders thought they could get along without *Church Calendar Service*, but found they could not.

"Will you send calendars for November" wrote the pastor.

"We thought we could do without them. Last Sunday was a showdown. The folks missed the regular calendar so much that they want me to rush through an order for the month. We can use 200 per Sunday for the five Sundays. Even though we missed the first Sunday, we can use that one later, so send it along. Enclosed please find check for \$3.50. Please rush calendars through."

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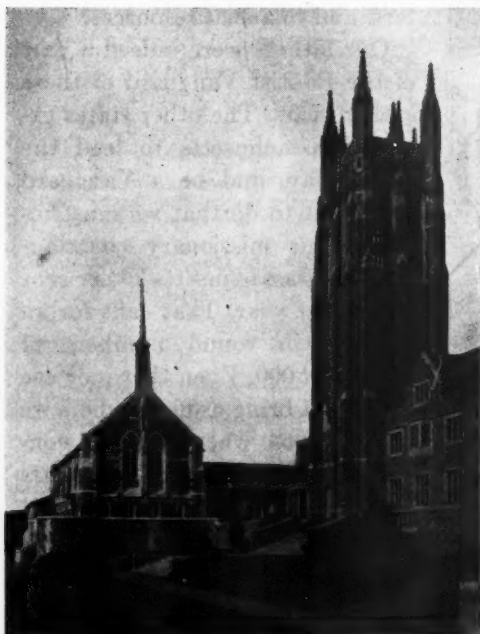
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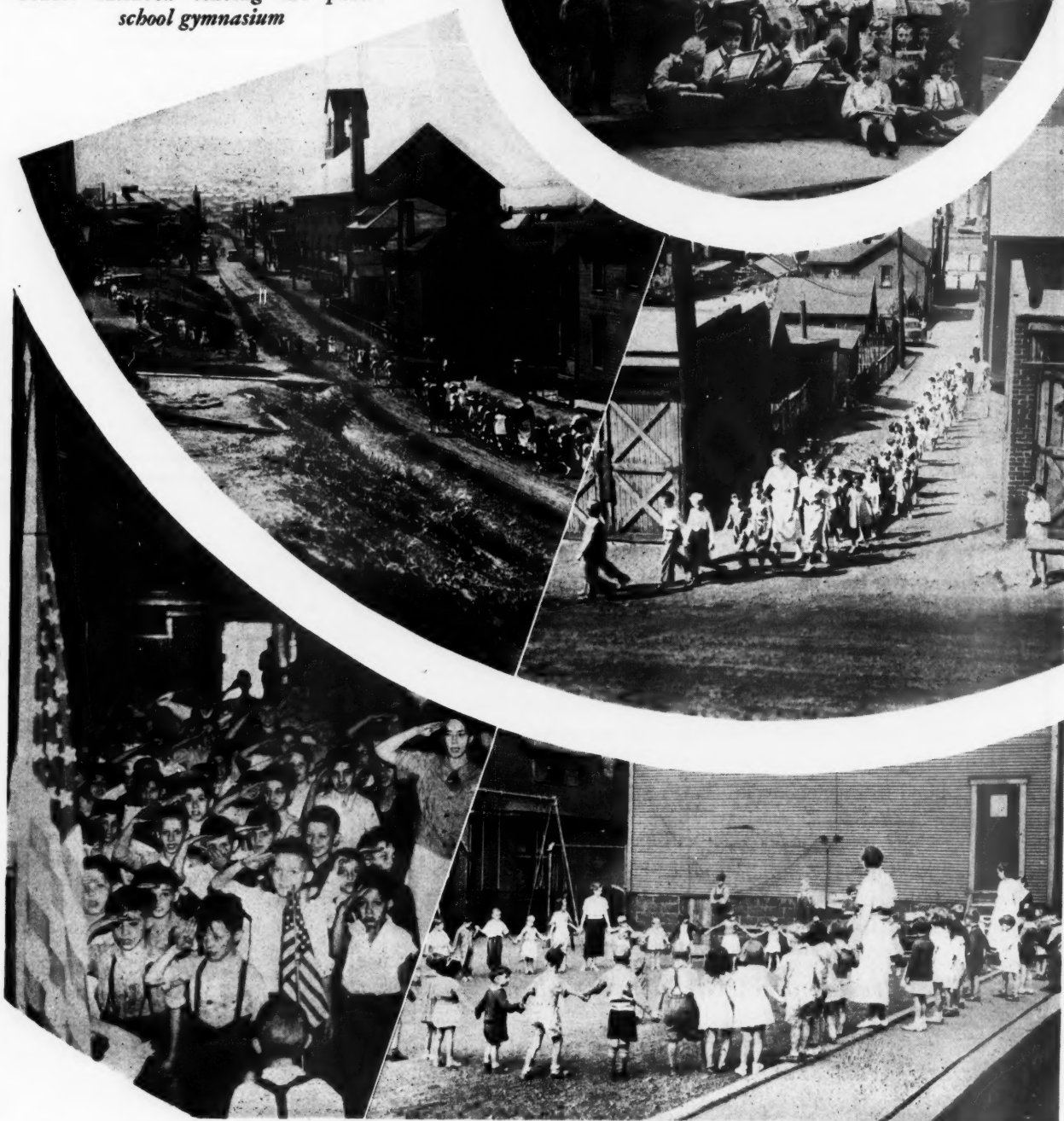
Read the article by Miss Hazel McAfee entitled, "Daughters of a Drunken Father," on page 218

AT THE RIGHT:

A girls' sewing class and below it, a class of boys kept out of mischief by making mats

AROUND THE CENTER:

The Primary Department of the Daily Vacation Bible School on their way to the public school where sessions were held. Beside it, the Vacation Bible School children leaving the public school gymnasium



ABOVE: The flag salute is an important feature in the forenoon program of the Daily Vacation Bible School

ABOVE: The beginners enjoying the daily play hour in the back yard of the Christian Center in Weirton, West Virginia

MISSIONS

VOL. 28, NO. 4



APRIL, 1937

Twenty Years of Disillusionment



APRIL brings the 20th anniversary of America's entry into the world war. For 20 years we have been living through a period of sorry disillusionment.

In response to President Wilson's war message to Congress on April 6, 1917, the American people sent thousands of their sons to die in Europe, in a war that was supposed to end all war. That was disillusionment number one.

They loaned billions of dollars to Europe on assurance that all would be repaid. That was disillusionment number two.

They hoped that after the war the world would settle down to a long era of prosperity. That was disillusionment number three. They were almost ruined by the great depression.

They believed the slogan that "the world must be made safe for democracy." That was disillusionment number four. Liberty has taken wings. Millions of people are now ruled by dictatorships. In few places on earth is democracy really safe, not even in these United States.

They assumed that the war was fought for idealism. That was disillusionment number five. It was fought, as wars have nearly always been fought, for materialism. In a George Washington Birthday address Chaplain Joseph McCaffrey of the 164th Infantry, as reported in *The New York Herald Tribune*, said:

When it all simmers down, the World War was fought for one thing, to bring back the gold loaned by the United States to Europe. Hundreds of thousands of lives were expended to bring it back. The war was fought for money and the protection of money, and nothing else.

What makes the disillusionment so painful is the grief that still haunts thousands of American

families because of the white crosses in the fields of Flanders. What makes the disillusionment so maddening is the misery that still afflicts other thousands of families because of the depression. Both groups have paid a high price for 20 years of disillusionment.

How then shall we as American Christians commemorate this 20th anniversary?

We should honor the memory of the men who gave "the last full measure of devotion" for what they were told was a cause worth dying for. With contrite hearts we should then confess that we who survived, have not lived as if the cause which these men believed was worth dying for has been worth living for. We should agree to build up intelligent sentiment, before it is too late, that whatever the financial cost in loss of trade, America shall not be drawn into the next war. We should resolve to eradicate the war mind and work zealously to promote the peace mind. Mere profession of friendship across the Atlantic and the Pacific and mere assurance of good neighborliness across the Canadian border and beyond the Rio Grande are not enough. In more tangible ways, easily enumerated, America should set an example to the rest of the world.

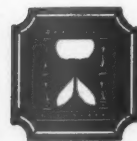
Above all, we need with devotion and conviction to make known Jesus Christ and His way to eternal life. All other measures are secondary to this, for it is humanity's only hope of brotherhood, social justice, race equality, and world peace. The missionary enterprise is thus deeply concerned with these world issues of our time.

Through such means we can remove the sting of 20 years of disillusionment. Through such a program effectively carried out we will be able in later years to look back upon these two decades as a costly yet creative prelude to a finer era.



The World Today

Current Events of Missionary Interest



For centuries Roman Catholic ceremonialism has made a profound impression on the mind of the Filipino population

Restoring the Life-line between Rome and the Philippine Islands

WITH attendance ranging from 60,000 at one service to 500,000 at the closing celebration, the 33rd International Eucharist Congress was held February 3-7 in Manila, Philippine Islands. It culminated with a radio message from Pope Pius XI who broadcast from his sick chamber in Rome.

For the first time in history an American represented the Pope in an international Catholic assembly. He was Cardinal Dougherty of Philadelphia who had formerly been a missionary priest in the Philippines. Accompanying him were 70 other high ranking prelates, 400 priests and about 3,000 lay delegates from more than 50 nations.

Never before had an International Eucharist Congress been held in the Far East. The first congress convened in Lille, France, more than 50 years ago, when only a few hundred laymen and priests assembled for three days of prayer and the celebration of the mass. By contrast the Manila Congress was a vast colorful spectacle in a spacious park, brilliantly

lighted so as to transform it into an immense open-air cathedral. In his opening sermon Archbishop J. J. Mitty of San Francisco quoted Isaiah's familiar sentence, "The time cometh, that I will gather all nations and tongues; and they shall see my glory."

Alleged purpose of meeting in Manila was "to restore the life-line between the Roman Church and the Philippines which had been severely strained after the departure of the Spanish missionary priests 38 years ago," and the coming of American teachers and Protestant missionaries.

Philippine Catholics gave the Congress immense publicity both during its sessions and prior to its convening. The Catholic press was outspoken in its prophecy that the Congress would check the advance of Protestantism. Baptist missionary Henry W. Munger reported that in anticipation of the Congress, *The Manila Times* had said, "From now on it is war with the anti-Catholic elements in the Islands. We have been fooling with them long enough. Now this proselyting must stop."

In holding its Congress in Manila the Roman Church, with characteristic long strategy was prob-

ably looking far into the future and was anticipating political independence which the United States so recently took steps to establish. When that day comes the Church apparently hopes that, freed from the democratic and liberal influence of America, the Philippines will again become a stronghold of Catholicism in the Orient just as they were during the long centuries under Spanish rule.

How will the evangelical missionary forces meet this challenge to missionary expansion?

Child Marriage in India and in America

MISSIONS' editorial about child marriage in India and the picture of the child mother (See February issue, page 72), probably attracted more than ordinary attention because its publication coincided with the published newspaper stories of a child marriage in Tennessee and another in New York. The Tennessee bride is only nine years old. The marriage ceremony, according to press report, was performed out on the open road by a Baptist minister. In New York the bride is twelve years old. Two subscribers wrote the Editor and intimated that before condemning child marriage on the other side of the world it might be well to look into the practice here at home.

So the Editor looked up the marriage laws of the United States. He was astonished, as will be readers of MISSIONS, to learn that the laws of nine states—Colorado, Idaho, Florida, Maryland, Mississippi, New Jersey, Rhode Island, Tennessee, and Washington—specify no minimum age for either girl or boy. However, the "common law marriage" fixes the age at 14 for boys and 12 for girls. In the 39 states which specify a minimum age, it varies from 14 to 18 for girls and from 15 to 20 for boys. All but two states require the consent of parents if the girl is under 18 and all but seven states require parental consent if the boy is less than 21 years old. Thus in nine of our United States which have no minimum age limit, *it is legally possible for children to be married.* And indeed many of them do marry. In 1930 the Census report listed 4,241 girls under 15 legally married when the Census was taken.

Apparently India, in lifting the age limit to 14 for girls and to 18 for boys, is merely approaching the level of the United States! However, there is a distinction. In India child marriage is a national custom; whereas in America its occurrence is relatively so rare as to be given front page newspaper space.

REMARKABLE REMARKS, usually appearing on this page, because of pressure of space are transferred temporarily to page 220.

They Cast their Bread upon the Waters and Found it after many Days

TUCKED away on an inside page, *The New York Times* in February carried a short paragraph that should have had considerably more publicity throughout the United States.

It reported that the Chinese Government had cabled \$30,000 to the American Red Cross for use in the Ohio River flood disaster. The cablegram also stated that this was "an expression of the Chinese people's appreciation of the traditional friendship of the American people toward China and an expression of sympathy and generosity in times of disaster." Moreover, the gift of money was shortly followed by \$30,000 worth of relief supplies.

In acknowledgment of this tangible expression of sympathy, President Roosevelt telegraphed:

HIS EXCELLENCY, LIN SEN
Chairman of the National Government
of the Republic of China

I deeply appreciate your message of sympathy in regard to the effect of the floods which have occurred in certain parts of this country, and on behalf of the American people as well as for myself, I send to you and to the Chinese people sincere thanks for your kind expression of sympathetic good-will.

(Signed) FRANKLIN D. ROOSEVELT

Back in 1931 the American people contributed generously for flood relief in China in the great flood that swept down the Yangtze River Valley. Col. and Mrs. Charles Lindbergh were in China at the time. In their plane they flew across the flooded area which, as described in the Foreign Mission Society's report for that year, was like "a vast tideless sea with all former hilltops transformed into little islands, each covered with swarms of marooned refugees. Thousands of drowned corpses floated down the main current of the river into an immense lake that formed between the cities of Hankow and Nanking." Readers of MISSIONS will doubtless recall the movie news reel pictures of that disaster.

For more than 100 years the American people have been supporting the medical, educational, relief and evangelistic services of their missionary enterprise in China. In all probability many sufferers in the Ohio River flood have been contributors to missions and to flood relief in China. Long ago the author of the Book of Ecclesiastes wrote, "Cast thy bread upon the waters for thou shalt find it after many days." China's gift is a 20th century illustration of what that ancient writer had in mind.

Today Prepares for Tomorrow in the Philippine Islands

By
S. S. FELDMANN

A brief yet comprehensive appraisal of what political independence, which is soon to come in the Philippine Islands, will mean for the evangelical Christian movement and Filipino Baptist progress



During the day the author, in addition to his numerous other tasks, is also busy with Bible translation as chairman of the Filipino Bible Committee. And in the evening he is an interesting bedtime story teller to his children



nor what they deserved, nor what will work out to their best advantage. However, now that it is coming, they bravely face the reality with a stern determination to make the best of it. This calls for the best leadership in the nation.

Similarly, the need for an educated leadership and an intelligent membership in our churches

(Continued on page 206)

A NEW era is dawning in the Philippine Islands. Just what it will bring is too early to say. Nevertheless, powerful social and religious forces are at work that will effect vast changes.

The Islands had long desired political independence. They deserved it and were capable of it. Unfortunately, the independence they are now in process of receiving is not what they desired,

ON THE NEXT PAGE: *An old Spanish Roman Catholic church near Iloilo. A little Baptist church near Capiz. Students on the campus of Central Philippine College, in front of Valentine Memorial Hall. The three small pictures at the bottom of the page show the first Christian church among the mountain people of Capiz Province (see page 207), how children come to school on the back of a water buffalo, and a primitive mountain school house*



has never been more apparent than today. Although the evangelical Christian constituency in the Philippines numbers only a little over 150,000 members in a population of approximately 13,000,000, few movements have exerted as great an influence on the life of a people in a comparable length of time as has Evangelical Christianity in these islands. Its influence upon the national life is out of all proportion to its numbers. It is, however, the younger generation that is supplying this moral and spiritual leadership. Our Baptist churches and institutions are playing a large part in the furnishing and preparing of these leaders. Thus Central Philippine College, our Baptist educational institution, through its various departments, especially the School of Theology, is training an ever increasing number of leaders, notably for the churches, and for the country at large as well, to meet this challenging need.

The recent change in the political status of the Philippines has had a very profound effect upon the life of our churches. It has intensified the desire for increased responsibility. It has brought new and stronger urges for Filipinization. This is in accord with Baptist polity and teaching. Increasingly the motto of the foreign missionary staff has become, "They (Filipino churches) must increase, but we (the foreign mission) must decrease." When, therefore, our Filipino leaders requested that Baptist work be reorganized on the basis of Filipino control, they found sympathetic response on the part of the mission. So the Convention of Philippine Baptist Churches resulted. In a recent tentatively approved agreement all responsibility for the work formerly borne by the Baptist Mission is now turned over to the Philippine Convention. Its Board of Trustees is composed of nine Filipinos and six missionaries, all elected by the Convention. In another agreement full control of Central Philippine College has been placed in the hands of a Board of Trustees, a majority of whom are Filipinos. This new College organization is closely allied with the new Convention. Thus the College is now entirely under the control of the Philippine Baptist churches. Its position as a strongly evangelical institution has been assured for all time. The Convention, however, is not content merely to have responsi-

bility for administration. It is definitely moving forward and planning for the future. At the last Convention field service was organized on the departmental basis. Each activity, such as evangelism, religious education, rural life work, stewardship, was placed in charge of a department of the Convention, for the purpose of promoting a unified program of advance for the entire field. Under this plan all evangelistic field missionaries are designated to lead these various departments according to their fitness, training and inclination. Recent reports indicate the plan is working out most successfully. The Convention realizes, however, that to merit administrative responsibility it must also assume financial responsibility. Recent reports, therefore, likewise tell of an intensive financial campaign to provide for the Convention's expanding program.

Baptist missions in the Philippine Islands are on the threshold of a great religious awakening. From all sections of the field and from all classes of people come manifestations of a spirit of revival. Small groups of pastors are so keenly feeling the burden of their task that repeatedly they withdraw to some quiet place and spend the whole night in prayer, confessing their own shortcomings and reconsecrating themselves anew to their task. Not only do they themselves experience new power for their service, but they inspire other little groups of Christians here and there to follow their example. Today numerous little churches which for years had shown little sign of life are again to be counted among soul-winning groups of Christians. From all over the field come requests for pastors and leaders.



In the rural sections of the Philippine Islands, life is still primitive as indicated by this plowing scene



Automobile highways now traverse all sections, but it takes an experienced driver to follow them through the mountains

Everywhere interest in Christianity is growing. In a number of communities little bands of Christians have come together, have organized churches and in some instances have called their own pastors.

Especially encouraging is the Christian progress in the mountain areas. Most of this is comparatively new. Only four years ago a delegation of these mountain folk came to urgently request a visit to their area. I was the first white man ever to reach their place where I found a simple unsophisticated people, classified by the government as "non-Christians." They eagerly welcomed the gospel because it seemed to belong to them. Today one of the most flourishing churches in Capiz Province stands as a monument to their earnestness and Christian zeal. They have called their own pastor and are supporting him. The work continues to grow beyond all measure. A number of schools have been organized. Like the church, these are self-supporting. The teachers are paid in produce, a certain amount for each child in the school. A few years ago a girl who had been cooking for my family, felt called to give her life in service to these people. So she left her position in our home to teach in one of these little mountain schools. For three years she taught faithfully not only the three R's, but the way of life as it is found in Jesus. This year a Christian nurse was added. She is now at work teaching the rudiments of hygiene and sanitation, relieving simple pains and aches,

organizing mothers' clubs, and above all teaching that sound healthy bodies must be the home of sound and healthy spirits.

The influence of such service is constantly growing. Other tribes, further up in the mountains, have seen the changes that came when these people became Christian. They notice the freedom from fear which formerly harassed them. They appreciate the freedom from disease and the improved economic condition. Now they too are asking that such ministry be extended to them. Several Filipino leaders have voluntarily responded to this challenge and are now living among these mountain tribes serving their Master in a most sacrificial way.

If the way of the transgressor is hard, as has often been said, the way of the liberal in a Catholic country is harder. In the Philippine Islands there is a comparatively large group of liberal-thinking, well-educated, well-to-do men and women. Until recently they have mostly been members of the Spanish Roman Catholic Church. Its medieval fanaticism frowns upon liberalism. The Church today, as centuries ago, insists on telling these people what to read, where to send their children to school, and where to take their loved ones when they fall sick. Because these upperclass intellectuals insist on reading the Bible and other Christian literature when the Church says it must be burned, and because they insist on sending their children to high-grade evangelical mission schools, which the Church forbids, and because they insist on following the guidance of their own conscience in other matters of utmost concern to them, they are being driven out of the Church through oppression and excommunication. They are in sym-



Rev. and Mrs. S. S. Feldmann and their daughters



Baguio, reached by a long winding motor highway through the mountains in North Luzon Island, is a favored vacation resort because of its altitude and cool climate

pathy with the evangelical viewpoint of religion, open to conviction and easily won for Christ and His way of life. We dare not fail to take advantage of this wonderful opportunity to win these, the best people in the archipelago.

Philippine Baptists are by no means sectarian. They coöperate heartily with the National Christian Council representing all evangelical denominations. Thus they are in a position to make a large contribution to the cause of Christianity in the Philippines.

Our opportunities have never been greater. The increased sense of responsibility on the part of Filipino leaders, the transfer of ever larger administration to their shoulders, the growth of the churches, the organization of the Philippine Baptist Convention, the nationalization of our in-

stitutions, the new spirit of revival in every part of the field, the new doors open to the gospel which is enthusiastically welcomed,—these are some of the facts that challenge us and cause us to look forward with courage. Ideals and principles peculiar to Baptists find most fruitful soil in present-day Philippine conditions, and American Baptists cannot afford to sit smugly by and allow these opportunities to slip by like “ships that pass in the night.” In the words of Dr. John R. Mott, we must look upon “the present as a time not simply to hold our own, still less to retreat, but to advance.” Baptist leaders in the Philippines have heard the voice of God speaking to them as to Moses of old, “Speak to the children of Israel that they go forward,” and Philippine Baptists are on the march.



A typical country home in the Philippine Islands

The second in a series of brief articles
on the history of Philadelphia Baptists

The American Wilderness Turned Quakers into Baptists

*Continuing from March issue the story of the beginnings of Philadelphia,
meeting place of next May's session of the Northern Baptist Convention*

By R. E. E. HARKNESS

DURING the early years, described in the first article in this series, the Baptist ranks in Philadelphia received increased strength from another source. In England as the Reformation steadily advanced in the principles of democracy and the rights of the individual, many Baptists became Quakers under the leadership of George Fox and his fellow preachers. The common man had won recognition, enjoying larger liberty than ever before as well as privileges in the political and economic world hitherto denied him. The long battle of Parliament against King for its prerogatives as the representative of the people, was meeting with victory. Personal, human worth was receiving its rightful acknowledgment.

This tremendous revolutionary principle was being demanded and proclaimed religiously by the Baptists. The advocates of its extreme measures, complete and full democracy, came to be known as Quakers. Their emphasis upon the worth and right of the individual led them to the position of the supremacy of the soul in religious matters. The Scriptures were given secondary place. The ordinances of the Lord's Supper and of baptism were minimized as means of grace. Reliance was placed chiefly upon the inspiration and guidance of the Inner Light, the Power within.

When, however, these people crossed the Atlantic and came to Pennsylvania, many of them felt a fresh need of the older forms of the means of grace. In the old-established and well-organized countryside and villages of England the religious man might feel comparatively safe and secure in his spiritual order of life. God was near to him and he did not need external forms to make Him

real. But when this same religious individual entered the wilderness of America, undeveloped and unorganized, with dangers lurking everywhere, he well might feel the necessity of a more tangible evidence of the presence of God. The Bible became an increased source of strength. The ordinances became a precious means of inspiration and confirmation of faith. Thus among these immigrant Quakers there were some whose inner confidence was not sufficient to give them comfort and strength to meet the heavy demands of the new experiences of the unconquered wilderness. So they turned to the additional support guaranteed by the older forms of the Christian church.

The leader of this reactionary movement was George Keith, an intimate friend of George Fox and William Penn, who had traveled in Europe with them on their missionary tours. He was an able, well-educated man, but somewhat unstable. He published a Confession of Faith and a statement of the reasons for his separation from the orthodox body of Quakers, and finally returned to England to unite with the Episcopalians. But the great body of his adherents, rather than following him to this extreme, easily slipped into the pleasant fellowship of their former kinsmen, the Baptists. At first the group was known as Keithian Quakers, then Keithian Baptists and sometimes Quaker Baptists. Their largest church was formed in Upper Providence in 1692, where 19 persons received baptism. In 1700 this group disbanded over the difference as to whether the first day of the week or the last should be observed as the Christian Sabbath. Fifteen years later the scattered members reassembled and organized a new church. It continues to this day as the Brandywine Church near Chadds Ford.

In 1692 a second church was formed in Philadelphia, but by the year 1707 it had disbanded. A third group met at Southampton in Bucks County, but by 1702 it also disbanded and its members united with the Baptist Church at Pennepek. A fourth body held meetings at Lower Dublin. Here also the question of the Christian Sabbath forced a division and the church disappeared. Thus from the very origin of their history in Philadelphia, differences of opinion and of practice marked the characteristic of Baptists.

Some insisted that the 7th day alone was the Christian Sabbath. Others more in accord with the Christian position, observed the 1st day. Some published a confession of faith and distinguished the days and months by numerical names. Others generally retained the peculiar manners of the Quakers in language and dress as well as in their fine and noble principles of refusing to take oaths or to engage in war.

*(The third article in this series
will be published in a later issue)*

FACTS AND FOLKS

Ten Christian Centers are maintained by the Home Mission Societies in coöperation with the State Convention and City Mission Societies where the Centers are located. The ten directors of

*News brevities reported
from all over the world*

these institutions held a conference with General Director John

M. Hestenes at St. Louis following the Northern Baptist Convention, when the photograph on this page was taken. Unfortunately one of the ten men was absent when the camera man arrived.



Christian Center Directors. From left to right, L. R. Robertson, Katherine House, East Chicago, Indiana; H. R. Roberts, Cosmopolitan Center, Pueblo, Colorado; Sylvester Williams, Negro Christian Center, Cleveland, Ohio; M. B. Van Zandt, Friendship House, Hamtramck, Michigan; E. R. Tingley, Rankin Center, Rankin, Pennsylvania; General Director John M. Hestenes, Hammond, Indiana; G. B. Wickenden, Weirton Christian Center, Weirton, West Virginia; M. F. Collins, South Chicago Neighborhood House, Chicago, Illinois; L. G. Caraway, Friendship Center, Toledo, Ohio; W. C. Gunter, Bethel House, Kansas City, Missouri

Judson College in Rangoon, with 333 students, reports a record enrolment for this academic year, the largest in its history. A new feature is the organization of a Student Body Association.



Popular elections seem to be much the same the world over. Mrs. D. O. Smith of Rangoon, Burma, writes that there is much election propaganda going on in Burma just now in anticipation of April 1 when the long-expected constitution will go into effect whereby Burma is to be politically separated from India. The coming election will determine who will constitute the new legislature which will be larger in numbers and will have more political power than heretofore.



Because of its location along the railroad that runs through Sona Bata from Matadi, Belgian Congo's port on the Atlantic Ocean, to Leopoldville, its interior capital city, the Sona Bata mission hospital is always crowded with patients. Its 60 beds are always occupied, while many outpatients crowd the floors of the wards at night. The medical school, started by the late Dr. Judson C. King in 1932 (see *MISSIONS*, June, 1936, page 373) now enrolls 40 students.



In 1927 the Russian Government granted permission to the Baptist Union of Russia to print and distribute 50,000 Bibles and 50,000 New Testaments in the Russian language. Rev. I. V. Neprash was appointed representative of the Union in countries outside Russia and was asked to secure funds for the cost of publication. After funds had been raised and partly expended, the government in 1929 cancelled its permission and confiscated and burned all

Bibles. Today no Bibles are permitted to enter Russia. In the meantime the unexpended funds have been on deposit in a New York bank. Late in January Mr. Neprash sailed for Europe, where he will spend several months supervising the distribution of the remaining Bibles among thousands of Russian immigrants in the countries along the Russian border. Additional gifts for this work are not needed.



Another Baptist church whose beginnings date back to early pioneer home mission days celebrated a centennial anniversary March 4-7. Although the First Baptist Church of Fort Wayne, Pastor L. R. Berry, was reorganized in 1837, thus bringing its centenary in 1937, its actual origin came in 1820 with the coming of Rev. Isaac McCoy with his family to Fort Wayne. He was the first Protestant missionary to arrive there, having been sent by the Baptist Triennial Convention, predecessor of the present Home and Foreign Mission Societies. Until 1835 the little group of 11 charter members had no pastor. In 1837 under the leadership of Robert Tisdale the church was reorganized and in 1847 a modest building erected, to be replaced in 1868 by the edifice in which the church still worships. The Centenary Celebration included Founders' Day on March 4th with a Centennial Pageant, and Home Coming Day on Sunday, March 7th, with three former pastors participating, Rev. J. F. Vichert of Rochester, N. Y., Rev. C. H. Snashall of Chicago, Ill., and Rev. J. R. Gunn of Atlanta, Ga. The Youth Night speaker was Rev. H. N. Geistweit of Cincinnati, Ohio. Rev. Earle V. Pierce of Minneapolis was the guest speaker on Baptist Night, March 11th.

There are no women in the newly organized Baptist church in Mingaledon, Burma, about 15 miles from Rangoon. The charter members consist of 35 men, all of them Telugu immigrants from South India. All had become Christians before leaving India. They are now employed in Burma. Feeling the need of Christian fellowship and a house of worship, these 35 men organized the church and contributed \$100 toward its construction. Average monthly wage per man is only \$6 and a good share of this sum must be sent back to India to support their families.



Friends of Dr. H. C. Gleiss, Superintendent of the Detroit Baptist City Mission Society, will rejoice over his recovery from a serious surgical operation which he underwent in December. After several weeks in the hospital and a period of convalescence at home, he returned to his desk early in February.



In the South China Mission field over 800 baptisms have been reported for the year, 100 more than for any other year in the history of the mission. Thus South China celebrates the beginning of the second century.



The American Bible Society announces the appointment of Rome A. Betts as Associate Secretary. The appointment became effective January 1, 1937. Mr. Betts has been active in the work of the Y.M.C.A. in New Jersey, is a member of its Board of Directors and President of the State Association. In his new position with the Bible Society he will be responsible for financial cultivation, including that of annuities, legacies, and gifts from individuals.

The Pastor's New Horse Knew the Bootleggers

*A little glimpse into the life and customs
as well as the opportunity for Christian
missions in Nicaragua*

By CHARLES S. DETWEILER

DOWN in Nicaragua there lives a man whose name is Pastor Perez. Not only is his name Pastor, but he is a pastor. So his fellow ministers sometimes facetiously refer to him as Double Pastor Perez.

Recently he bought a horse to enable him to visit his church members in the surrounding country. On my last visit to Nicaragua he told me something of his experiences. On setting out the first time, he discovered that the horse insisted upon turning in at a certain farm house. He allowed the horse to have his own way and utilized the occasion for leaving some tracts at that house. A little later during the same morning the horse turned in at another house and so on throughout the day, until he discovered four houses where the horse was accustomed to stop. Eventually he learned that each was the home of a bootlegger where liquor was sold in violation of the law. The previous owner of the horse on



PASTOR PASTOR PEREZ
*His horse knew the bootleggers
patronized by its former owner*

his frequent trips had apparently fortified himself against the hardships of travel by frequent potations.

Unfortunately not one of the families thus visited proved to be responsive to the gospel. But whether they hear, or whether they forbear, Pastor Perez misses no opportunity to witness to his faith. When he took me to the railroad station to put me on the train, he distributed tracts among the young people who go to the station to see the arrival and departure of the train. When his back was turned, some of the young women tore up his tracts and scattered the bits over the platform. But this did not daunt him in witnessing to them with dignity and kindness.

One of the men converted by Pastor Perez is a shoemaker. His shop is in town, but his home is in the country, where he spends the week-ends. This man was discouraged because he could not



An out-door baptismal scene in Nicaragua

be baptized with some others who were soon to receive the rite. The difficulty was that he was living with a woman who was only his common-law wife. She would not consent to be legally married to him. Here is a translation of the letter which she wrote to him on this subject:

Leander. All that you write me in your note I understand, but now that you wish to cap the climax, it is not for the good of me or your children. Is this the example which you wish to give them? How can you dare blot out the sacrament which your parents gave you? Honor your father and mother, not by blotting out what they did for you. Pray to our Virgin Mary and light some candles for your children. Do not sanctify the day with that buffoonery (baptism in the Baptist chapel). I am sorry that I cannot do what you want me to do, but since you are a Free-thinker, do as you please. For my part I will never give you freedom to perform that buffoonery. This is the last humiliation which is in your power to inflict upon me. I am not for one moment in agreement with your calling. *Lola.*

To us it seems strange that the women are often the ones who object to legalizing the marriage relationship. The explanation lies in the almost complete lack of public conscience on this subject among the humbler classes.

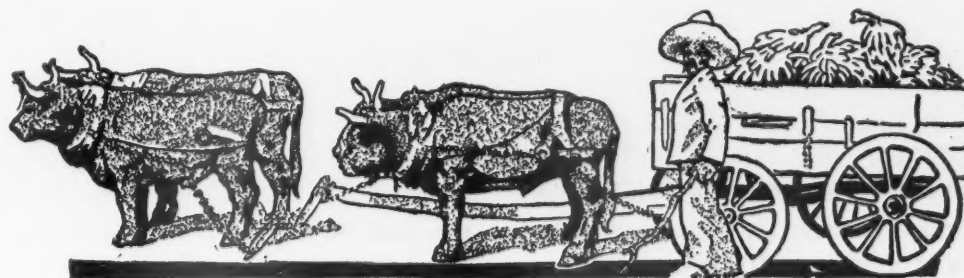
One result, therefore, of the establishment of Protestant missions, which we have a right to expect, is the raising of moral standards along all lines. Our churches stand for New Testament ideals of personal purity, for legalized monogamous carriage, for total abstinence from all forms of gambling, and from the use of alcoholic beverages.

Such churches must be lighthouses in the midst of moral darkness.

The town in which Pastor Perez has lived and labored for the past ten years is Rivas. It has a population of about 10,000 and lies near the

southern end of Lake Nicaragua, and within 20 miles of the Pacific Ocean. Here he has built up a church and Sunday school with an attendance of about 100 on Sunday mornings. For lack of someone to play the organ, he taught himself to play, when already well advanced in middle age. His good wife also learned to play the 'cello. Between them they furnish sufficient depth of harmony to absorb the discordant voices of those whose zeal for singing is not according to musical knowledge. When I visited the mission house in Rivas, part of which serves for a chapel and part for a parsonage, Pastor Perez, with the help of a builder, was estimating the cost of taking out a wall and putting in an arch, in order to make a larger meeting place. He reports that when he recently trained the children and young people to give a temperance program, the townspeople who wanted to hear it could not find room. His church is likewise crowded at Christmas time or when other special programs are given.

In the early days of our Baptist mission in Nicaragua—and the same was true of other fields—doors of opportunity opened so rapidly that the missionary felt himself compelled to employ such helpers as he could find from among the most promising of his converts, and to train them as best he could, to minister to enquiring groups. Some of these early helpers proved to be shallow enthusiasts, and were like electric bulbs subjected to a voltage too strong for them, which flash into a momentary brilliance and then are burnt out forever. Others proved to be capable of growth and used their opportunities to the utmost. At a later date, after schools were developed, only trained men were employed as pastors. In Nicaragua this one untrained worker remains, Pastor Perez, who we hope will long be with us in active service because he has given good proof of his devotion and high calling.



Across the Seven Seas and the Thirteen Rivers

By RANDOLPH L. HOWARD



Photograph by A. J.
NeSmith & Associates

NOTE.—Dr. R. L. Howard during the past winter has been making a secretarial tour of the mission fields in British India in order to study the effects of the Foreign Mission Boards' evaluation program. See MISSIONS, January, 1937, page 27. In this article he describes the reception given him by the people in Bengal-Orissa and his impressions of Christian progress in that field.—ED.

A caste well in India. Outcastes are not permitted to draw water from it and must always remain at a distance from it so as not to defile its water

ATALL, slim Oriyan from Orissa Province in India stood on the platform and introduced me to the audience. "Our visitor," he said, "has come over the seven seas and the thirteen rivers." He somewhat exaggerated for there were still three rivers to cross. Nor had I yet cooled off from my first river crossing and the eight-mile bicycle ride that followed.

Such was my introduction to Santipore. The church was crowded with school children, their parents, and other church members from Santipore and Salgodia. Two India bands, surrounded by their choirs, sat at our very feet. The drummer from Salgodia put his heart into the work of his hands, and concluded the welcome with a "dance of David." I had been garlanded with wreaths of lotus, jasmine, and hibiscus. All was interesting, but none of it tended to reduce the temperature of that humid, tropical day.

The program lasted for two hours. In the midst of it, as I eased my wreaths and mopped my brow, my eye was caught by the pulpit which had been moved to one side to make room for the crowd. It was of western pattern, but the carv-

ing and the red, green, and white of the classic lotus which decorated it, were distinctly Indian. Beneath the carving in English and Oriyan was this inscription from the Song of Solomon, "Awake, O North Wind, and come thou south." Well might they wish for the cool season to appear, and well might the coming of the cool season typify for them also what it had meant to have the men from the north come south with the message of Christ.

Santipore was the first of the twelve churches visited in the Bengal-Orissa Mission. Of the twelve, six were in urban or station centers, and six out in the villages where most of the people live. One often hears it said in America that "the East must have its own worship." This is an accomplished fact in Bengal-Orissa. Church music for instance, is almost without exception Indian: fine Bengali hymns are set to old Bengali tunes; Santal songs set to the mournful cadence of Santal folk songs. Services are often opened with drums and cymbals, with perhaps a violin, clarinet, and horn. Such is the music used in temple worship, and it immediately indicates it is a re-

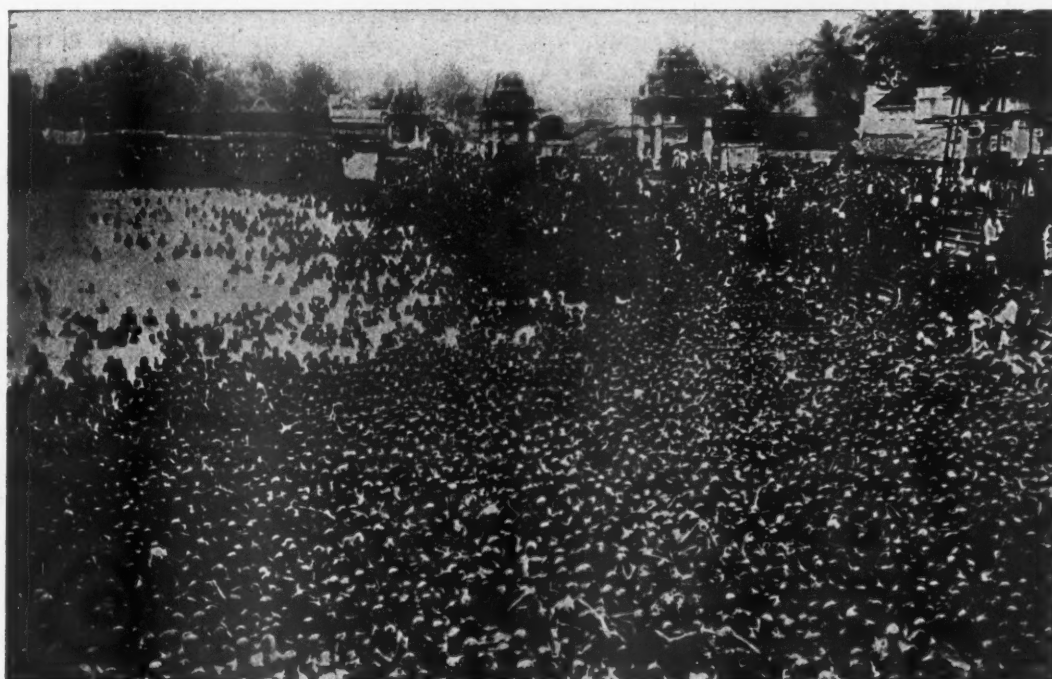
ligious service. On more than one occasion religious emotion expressed itself in a "dance before the Lord."

Most striking were the clear-cut evidences of Christian growth; there was a marked contrast between the "convert," as those won from Hinduism are sometimes described, and the sons and grandsons of Christian homes. Even sharper was the contrast between the members of the village congregations seated on the mats about our feet, and the fringe of animists who gathered around the edge and listened with real interest. The contrast was not merely one of cleanliness and clothing for many of the Christians were quite evidently in humble circumstances: There was a difference in the look in the eyes, in the lines about the mouth, and even in the very shape of the face. There seemed to be emerging a typically Christian countenance markedly finer than the faces lined with fear or sensuality.

Everywhere, too, we found evidence of the way in which school and church are inseparably intertwined. The coming of Christ arouses in the convert the desire for education, and lays upon the missionary the responsibility for providing it. Much experience has led to the firm conviction that the future growth and development of

the church will receive an irreparable blow if the school, which is its next-door neighbor and is often held in the same building, is closed or if its beneficent influence is curtailed. Confirming this were the words of the headmaster of the Santipore Mission School, Lal Mohan Marndi, a fine looking Santal, himself a Christian product of the Balasore Mission School, and one who has a large place in the predominantly Oriyan community. He read a report which included the following significant statements:

The people of this place are very poor, it is quite easy to understand then how hard it is for them to give education to their children. Those people can't earn their daily bread. Is it possible for them to send their children to a distant town for education? Many students come to this school sometimes without food. Some come in torn clothes. Some of them have only one cloth. Some do not get oil to put on their heads for months together. Some boys come to school putting on their mother's or sister's sari, which boys do not put on according to the customs of this country. These boys are gaining their education with much difficulty. The day will come when they will become the leaders of the community and church and brighten this little village. There are some boys who are willing to read in the school but can't read as their parents are too poor to give them



One of the rivers crossed by Dr. Howard was the Ganges. Here it is in all its unsanitariness, with thousands of Hindu ceremonial bathers crowding its bank

education. Independence of churches, following of Christ, and extension of His Kingdom, depend upon education. If we wish to strengthen the church of Santipore, it is essentially necessary to give education to the children of Santipore. It is absolutely absurd to spread the Kingdom of Christ without education; without education everything will be destroyed. The benefit of the future church depends upon children. Where there are institutions like this, there has come the Kingdom of Jesus Christ.

The little village church at Kundupur, our next stop, has no missionary near. Aside from the monthly visit of the district pastor, it must depend upon lay leadership. Years ago, a Brahmin, the Hindu religious leader of this and the Kusurdia area, was converted to Christianity by reading a Christian tract. He then taught the people of the area to love Christ, and laid the foundation for two sturdy churches. The violinist for our service at Kundupur, Chinta Mani, who is pastor at Kusurdia, was once a singer of obscene songs in a Hindu orchestra. He was first turned to Christ by the beauties of the Christian hymns. After the service, Hursi Das, a sturdy farmer who is the lay leader of the Kundupur church, took us to his home for tea and then showed us the near-by lotus-fringed tank where he had been the first to be baptized.

Sunday was spent in Balasore, where we had a two-hour conference with the able group of Christian leaders there, and the privilege of addressing the fine group in the church.

It was a sharp transition to go from this group of Oriyas, the dominant race in Orissa, to Bhimpore and the Santals, a backward, minority group in Bengal. At Balasore, there was culture and self-assurance; in Bhimpore, shyness and diffidence, but withal a heartening depth of appreciation for all that the Mission had done, and an eager anxiety for the continuance of the schools, their great hope of lifting the Christian Santal community to a position of equality with their Hindu Bengali neighbors. We were met at Bhimpore by a band, several hundred school children with banners, and our first group of folk dancers. That night the church was crowded for a welcome service with more wreaths and addresses, including an exceedingly able plea for education which I wish could be included in full. Perhaps most significant were the words of Babu

Poren Chandra Tudu, teacher of agriculture in the school and president and only Christian on the *panchayat* (local governing body). He said:

We are now thinking of the day when we shall be able to stand on our feet and no longer be a burden to the kind-hearted Baptist Christians of America. But we request you to guide us to that goal carefully. When a father wants to make his son stand upon his own feet, he gradually transfers to him both authority and responsibility. Authority without responsibility is bad, and responsibility without authority is nothing. When we are learning to be independent, we should gradually receive a larger share of both responsibility and authority.

With Miss Naomi Knapp at the wheel, we set out next for the Kasai River, where Rev. A. A. Berg was to meet me and take me to some Santal village groups. With us in the car were Jotish Kisku, a fine, upstanding young fellow, one of two religious education supervisors for the Santal schools; and Lokey Ram, governing inspector of schools. Several years ago Lokey Ram said to Miss Knapp, "Why don't you urge me to be a Christian?" When she replied, "You have long known what I want," he said, "I cannot wait any longer."

The experiences of the next two days cannot possibly be crowded into this article. There were 200 miles by car, a dozen or more either afoot along the little paddy bunds or carried in the arms of welcoming Santals across little rivers. I must, however, tell of Babu Chota Rai and the sunset service at Chainasole. A pandal of bamboo and trailing vines had been built. There was a gorgeous tropical sunset. About 150 Christians from 16 surrounding villages, were seated on mats before us. On the edges of the crowd was the usual fringe of non-Christians, manifestly good soil for the Christian message. And what evident fruit of the Spirit showed in the faces of the congregation. At first Babu Chota Rai ("Little King"), ably-trained and eager, had seen but meager results of his work. After two years he had asked, "Shall I continue this work that shows so little fruit?" But little by little the response began to come, and when recently he was called from his little flock of 81 to go to Bhimpore with its 327 church members, he refused to accept. His task along the Hildi River was not yet done.

The missionaries of Bengal-Orissa are able and devoted. They have taken cuts in appropriations which have brought the schools in Balasore, Bhimpore, and Santipore in particular, below the efficiency level. Yet with high courage they are carrying on. We may take real pride in our representatives and in what they are accomplishing. They are worthy of larger support and deserve reenforcement.

Everywhere we went there were not only welcome addresses, flowers and garlands in profusion, but also, according to custom, songs specially written for the occasion and set to old familiar tunes. At Kamarbandi, where the Santal community, 500 in number, gathered to greet the representative from America "on the occasion of his gracious visit," three peacock-festooned flute players, with an assembly of folk dancers led us for about a mile. There was a lengthy program in a crowded pandal, and I was presented with a booklet of six songs: the last

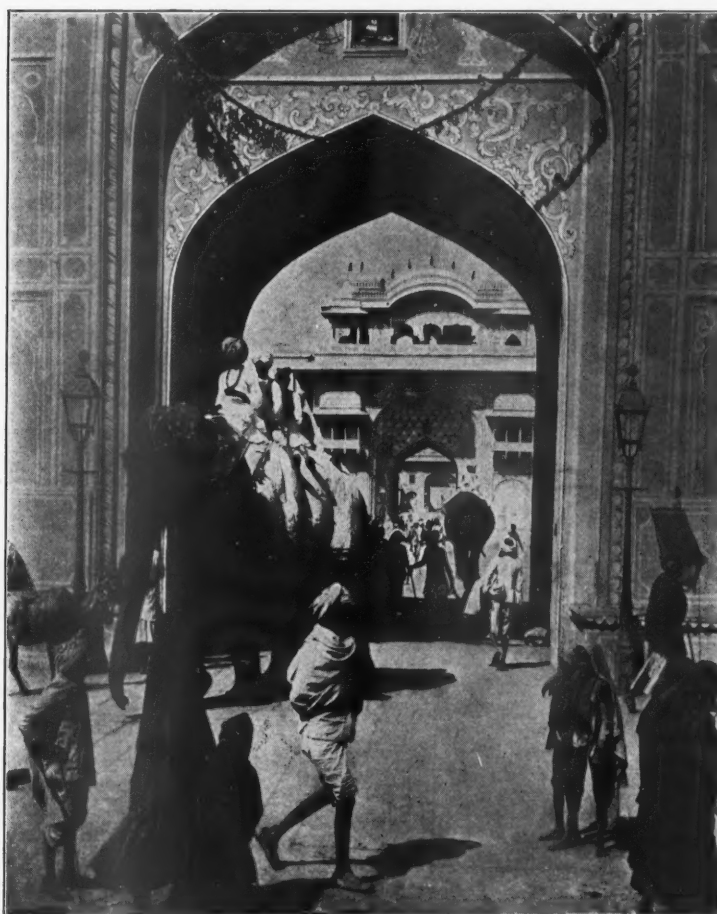
the National Anthem, and the others Santali songs specially composed for us. May I close with some verses from the "Welcome Song on the Way from the Second to the Fourth Gate" (lotus-entwined bamboo arches). The tune was "Dasay," distinctly of the East. The translation was made by one of the teachers.

Traveling over many waters,
And through numerous perilous tracts,
Step in to this tiny hamlet. . . .

Helpless in the world we are,
We find in you our steady guide,
Beyond the seas abroad.

Pour in thy water-like blessings,
Let thy mercy flow in streams,
And cool our distressed lives.

Tear not the affectionate tie,
Remove not thy gracious shadow,
From these helpless, poor people.



Cities in India have picturesque approaches

NEWS FROM THE WORLD OF MISSIONS

A monthly digest from letters and reports of field correspondents

Daughters of a Drunken Father

How the Christian Center in Weirton, West Virginia, is changing the life of its steel mill community

(See frontispiece pictures on page 200)

By HAZEL McAFEE

AMONG the 20 girls present on the opening night of my club for high school girls, were two daughters of a drunken father. Their mother had died some time ago. Their brothers were serving jail sentences. The father is a hard drinker, a sodden drunkard. One of the workers at the Christian Center here in Weirton, West Virginia, passed their home one Saturday and found the police raiding the house. They discovered a great quantity of whisky. Having been raised in such an environment, the two girls are loud and wild.

What can be done in one hour a week for such girls is a real problem. Of the 20 girls present at that opening night, not one had come from what may be termed a Christian home. Very few had ever been more than superficially touched by Christian influences except as they happened to come to the Christian Center. Several of the girls came from homes where both father and mother are notorious in the community, where there is no refining influence in the home whatever. So the personnel of this club presents to me a real challenge.

Other phases of service and ministry here are perhaps a little more promising. Last summer this Steel Mill Town Christian Center conducted one of the best vacation Bible schools in its history. Average daily attendance was 304 for a six weeks' school. One of the most encouraging facts was that most of

the fine group of volunteer teachers had been pupils in the school in previous years.

Last winter's program at the Center was just as popular. All classes were crowded. As usual the kindergarten had a large registra-

tion. Out of 48 children, 38 were originally brought by their mothers to the baby clinic. Thus they continued their contact with the Center in the next age group, the kindergarten. Many of these will later attend Sunday school and will continue through the various departments. Out of the 16 promoted from the Beginners' Department last fall, 13 were kindergarten children. It is encouraging to see these upward steps being taken by the parents of the community.

The Country Doctor Honored in Montana

By CLARA E. OLDS

Dr. A. T. Taggart was the guest of honor at a recent testimonial dinner in the Crow Indian Baptist Church of Lodge Grass, Mont. He has given over 40 years of his life as a country doctor in this section of the West, living for many

years in the town of Parkman, just over the border in Wyoming, and for the past six years in Lodge Grass.

He is always ready to go to the sick, whether white or Indian, regardless of creed or ability of the patient to pay. Many a life has been saved because of the unselfish ministry of this doctor whose like, in this day of specialists, is fast passing out of the picture. He has been underpaid and often unpaid for his time and effort. Sometimes even the murmur of "thanks" has not been forthcoming to help him feel that his work was worth while.

The dinner was a community affair and one of the most enjoyable occasions ever held in Lodge Grass. The crowd taxed the seating capacity of the tables that filled the big room. There was plenty to eat and enough left over to feed the children who overflowed into the kitchen. The idea had its inception in the hearts of a few people who believe that it is better to say a few words of appreciation about the living, rather



From left to right, Rev. A. B. Hubbard, Dr. A. T. Taggart, and Missionary W. A. Petzoldt



Interior of the Chivers Memorial Church at Lodge Grass, Montana

than to wait until they are gone. Dr. W. A. Petzoldt and Rev. A. B. Hubbard, pastors of the Indian and white Baptist churches of the community, sponsored the plans.

Veneration for this country doctor brought the community together in a way that no other project could possibly have done. Both Indians and white people responded loyally in attendance and in giving toward the purse presented to Dr. Taggart during the evening. People came in from the highways and byways, from near and far. Physicians from Sheridan and Hardin attended and spoke glowing words of praise for the unselfish service that Dr. Taggart had rendered through the years. Robert Yellowtail, Indian agent, told of a trip which the doctor had taken in a buckboard wagon, a distance of over 50 miles, to visit "Mexican" Johnny. Other members of the community of Lodge Grass and of Wyola spoke words of appreciation. The quiet little man sat through the program as though he thought it was someone else about whom all these fine things were said. When the gift of about \$350 was presented to him by Dr. Petzoldt, he was almost without words to express his gratitude.

The meeting closed with such a handshaking and expression of

good-will on all sides, as would pervade a revival meeting. Not even a Preaching Mission of one day or of eight could have generated more kindness. The closing hymn was "Blest Be the Tie That Binds." It was evident to all that the "tie that binds" people of varied races and creeds is the spirit of loving service.

Four New Churches in Wyoming

Four new churches have been built during the past depression years under the direction of Rev. and Mrs. A. C. Blinzinger, missionaries in charge of the chapel car, "Grace," at four different communities in Wyoming, Theomopolis, Rawlins, Powell and Riverton. At the last mentioned place the new church was completed last fall and dedicated without debt, except for a small mortgage held by the Home Mission Society. The handsome new property cost \$25,000 and occupies a lot 72 x 52 feet. During their residence in all four communities, Mr. and Mrs. Blinzinger made their home in the chapel car. (See picture below.)

Assam Mission Conference Faces the Second Century

At the annual meeting of the Assam Mission Conference, held

in Gauhati, December 1-5, 1936, the evaluation study as presented by the Board of Managers in New York, took considerable time. (See *MISSIONS*, January, 1937, page 27.) For fully a month preceding the Conference, Secretary and Mrs. R. L. Howard, from headquarters in New York, had been visiting the stations and thoroughly going over the problems and plans involved in each. The fine, sincere and frank spirit in which Dr. Howard had studied each problem with the missionaries did much to prepare us all for the difficult tasks of appraisal and decision that had to be made.

A step toward the fulfillment of a long recognized need was taken when Mr. G. W. Supplee was appointed Educational Advisor for the entire Assam Mission. Mr. Supplee is well qualified for this work. We hope that funds will be available so that he may effectively carry it out. It was with regret, and yet with a feeling that Assam must do its share in meeting the present situation, that we finally voted to dispose of the mission bungalow at Sibsagor, the oldest station in the mission. Work of that field is to be cared for by the missionaries in Jorhat and Sadiya. Also the promising work among the Mikir tribes was made a secondary responsibility



New Baptist church at Riverton, Wyoming

of Rev. W. R. Hutton, who has worked so well among them, and now has to combine this field with his work at Nowgong.

We rejoiced to welcome a new member, Rev. C. Earl Hunter, to our mission; and to welcome several missionaries from furlough.

Reports from the various fields were most encouraging. Definite progress has been made in almost every part of the work. The largest number of baptisms for the year was reported among the Naga tribes in Manipur State, where 1,163 had been received into the churches. Rev. B. I. Anderson cheered our hearts with his triumphant reports of the fine work he has accomplished, in spite of many difficulties, among the Naga tribes reached from Impur.

It was a fine conference and God's Presence was ever with us, blessing and girding us for the great opportunities and tasks that lie ahead as we enter the second century in Assam.—A. F. Merrill.

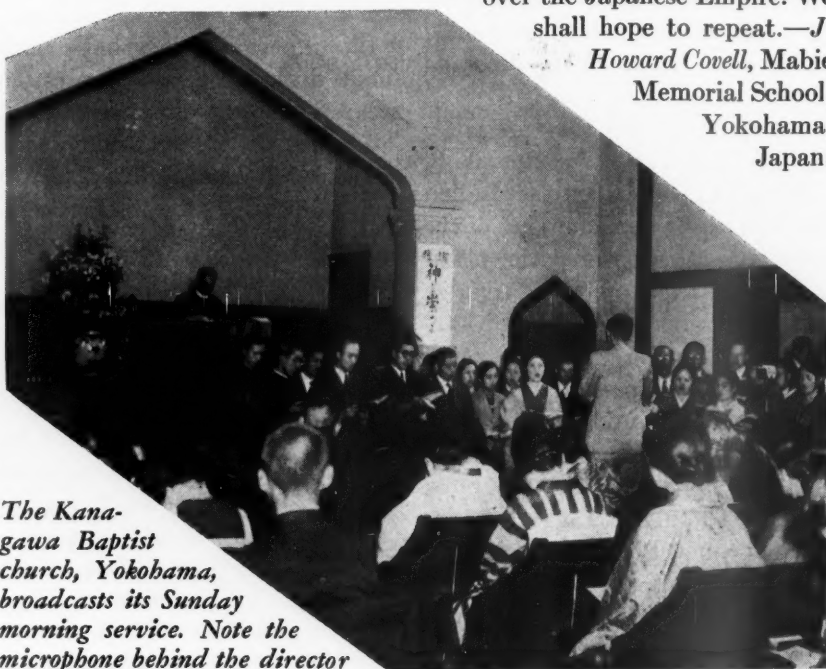
Japan Baptist Church Service Over the Radio

Broadcasting a church service in the United States is no longer a

novelty. But the Baptists in Japan had their first opportunity recently, and it came to the Kanagawa Church, Yokohama. Arrangements were made through the headquarters in Tokyo. Churches of the larger denominations had been asked to do it before. Of course the regular Sunday morning feature of the radio network is usually Buddhist. The station was JOAK, Tokyo. The Baptist Ora-

torio Society was asked to help the local choir with the music. One missionary was privileged to take part. The time allotted was 40 minutes, but Pastor Kawamata decided to use only 30, in order to leave the final 10 minutes for meditation before something else went on the air. His sermon was on the subject, "Praise Be to God." Friendly comments concerning the broadcast have come in from all over the Japanese Empire. We shall hope to repeat.—J.

Howard Covell, Mabie
Memorial School,
Yokohama,
Japan.



The Kanagawa Baptist church, Yokohama, broadcasts its Sunday morning service. Note the microphone behind the director

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

SOME PEOPLE CAN GIVE UNTIL IT HURTS; others have to be hurt before they will give.—J. P. McEvoy, in *The Saturday Evening Post*.



THE WORLD TODAY IS NOT SO MUCH IN NEED of skill as of character.—Henry Merritt Wriston, new President of Brown University.



YOUNG PEOPLE OF TODAY are the children of muddled parents and the inheritors of a crazy quilt civilization.—Bishop Bernard J. Sheil.



YOUNG PEOPLE ARE NO SILLIER today than they were when I was young; but they have much sillier elders.—Peter Green, in *The Baptist Times*, London.

YOU CAN NOT FIND A SOCIAL SUBSTITUTE for individual character.—Lynn Harold Hough



OUR CHIEF CONCERN AS CHRISTIANS is not the triumph of a social program but to bring the hearts and minds of men to God.—Henry Sloan Coffin.



THERE ARE MORE CHURCH MEMBERS now than ever before, yet godlessness has greatly increased.—Rev. William Ward Ayer.



TO TEACH THE AMERICAN PEOPLE how to use alcoholic liquors in moderation may be sincere, but it is not intelligent. In this age of speed, no amount of alcohol is moderate.—Mrs. Nellie G. Burger.

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An International Baptist Magazine



Founded in 1803 as *The Massachusetts Baptist Missionary Magazine*

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Field Correspondents in Four Continents

Vol. 28

APRIL, 1937

No. 4

These Glorious United States As Seen By a Returned Missionary

WHEN American foreign missionaries return home, what impressions do they receive of conditions in America?

A realistic answer that should cause humiliation and shame is given by Mrs. E. Stanley Jones, wife of the distinguished missionary to India. On returning to these glorious United States, she was impressed by the following, as reported in *The Messenger*, with whose permission MISSIONS reprints her impressions:

We were amazed: (1) To find ourselves in a city where we had to go hungry because we could discover no place to eat which did not also sell beer. (2) To see miles of glaring advertising imploring us to drink, smoke, or visit road houses. (3) To see men, women and girls, smoking, drinking, carousing in saloons and cocktail bars. (4) To hear oaths and vulgar expressions on the lips of high school and college girls of good families. (5) To find so many churches closed on Sunday evenings and motion picture places wide open and busy. (6) To find few prayer meetings but many forums, dramas, dancing, and bridge parties in church parlors. (7) To find churches sold for debt, benevolent budgets reduced, Christian work of all kinds cut because of lack of funds, people unable to work or losing their jobs, but at the same time apparently, having plenty of

money for sport, motor cars, and luxuries. (8) To find nastiness in modern American literature. (9) To find America running more and more to nudity, license, and pagan painting, while pagan people when converted to Christianity tend to stop such practices and move toward modesty, chastity, and restraint. (10) To find crooning and jazz a recognized form of public entertainment.

This is a serious indictment of conditions in America. And Mrs. Jones might easily have expanded the list by mentioning crime, political corruption, gambling, race prejudice, lynching, preparations for war, social injustice, and a host of other evils.

Some people will regard this as evidence, furnished by a foreign missionary, that home missions in America are of paramount urgency, and that before we try to win the people of other lands to Christianity, we ought first to evangelize ourselves. Exactly the contrary is true. Mrs. Jones has given a commanding argument for foreign missions. With such conditions known to all the world (whoever in Asia or Africa or Europe reads a newspaper knows what is going on in these glorious United States), we need more than ever to demonstrate that there is something better and finer in America. In sending the Christian gospel to other lands we are sharing with them the idealism and the religious faith which are as much a part of America as the evils which seem so vivid because they blazon forth so openly. Every evil aspect of American life is known to the people of the Orient and much of it is being exported. We owe it to these people to inform them also of the most effective remedy that we ourselves have found for dealing with these evils and for overcoming them.

The Wrong Argument for Increased Beneficence

AT A conference of religious leaders in New York last winter, in which Catholics, Protestants and Jews participated, the argument was again stressed that the American people should give more generously to philanthropic causes in order to claim the full 15% exemption allowed in their income tax returns. Only once during the past 16 years has the total claimed exemption exceeded 2½ per cent of the reported net income.

To the astonishment of those present, a warning against that argument was voiced by Mr. William Von Treschow, technical consultant to a firm of financial advisers. He feared that if all Americans actually contributed 15% of their incomes, it would so greatly reduce the amount subject to tax that the government might ask embarrassing questions as to what was being done with those funds and how effectively they were being spent. As an example of useless giving, which obviously had deprived the government of considerable tax revenue, he cited two gifts in Philadelphia, each of \$6,000,000, for orphanages. To all practical extents both gifts were useless. Neither institution needed them. Both were already substantially endowed. And, what is more to the point, both needed orphans more than money. Yet neither Pennsylvania nor New Jersey could produce the orphans.

These considerations do not apply to such Northern Baptists as are sincerely concerned with the establishment of the Kingdom of God on earth. They need no income tax argument to persuade them to give. And even if all of them gave to the limit of the allowed 15% exemption, they need fear no embarrassing questions over the effective use of their gifts. During the current fiscal year which ends in 30 days, not a single agency appealing to Baptists for support has been able to do more than a fraction of work—evangelistic, medical, educational, social, relief—that ought to have been done. The closest scrutiny and the most searching investigation would reveal nothing but useful, needed, well managed activities, all of them worthy of generous support.

However, there is a deep fallacy in this income tax argument beyond the uselessness of a gift or a government's embarrassing questions. The spirit behind the giving is involved. If people have no impelling urge to Christian charity, if there is no love of God in their hearts expressing itself in streams of benevolence from some hidden spring, if they are not moved by the example of Him who gave all He had that men might live more abundantly, then no income tax argument will impress them. Nor will a government ever find occasion to ask embarrassing questions.

Presumably Northern Baptists possess that giving spirit and are moved to generosity by the

love of God in their hearts welling up in love for their fellow men. Presumably also they have within themselves the urge to Christian charity. Their response to Forward Fund Sunday on April 25th and the results when the fiscal year closes on April 30th (see page 232), will furnish evidence thereof.

Free Thinkers and the Bible in New York's Public Schools

ANOTHER legal battle to prevent the Bible from being read in the public schools of New York City was lost when Supreme Court Justice T. K. Schmuck rendered a decision against President John Lewis of the Free Thinkers of America. The Board of Education had decided to purchase a supply of Bibles for distribution to the public schools. Mr. Lewis applied for an order to forbid this. Justice Schmuck denied not only the application, but also a motion to close schools to the Junior Y.M.C.A., the Newman Club, and the Memorhah Society. These three organizations represent respectively the Protestant, Roman Catholic and Jewish faiths. The judge declared that the fact that these organizations hold meetings in the public schools does not imply that the schools are being used for sectarian purposes. In his decision Justice Schmuck said,

It would be a travesty on our constitutional guarantees of liberty of conscience to inquire into the sectarianism of those seeking access to public school buildings. With whatever emphasis repetition can lend, this court emphasizes the statement of Justice William T. Collins in a previous decision, "Liberty for non-believers in God, but denial to believers in a Deity would be mock liberty."

Thus for the second time within less than two years (See MISSIONS, February, 1936, page 94), the courts in New York have ruled that the reading of a Bible passage by teacher or school principal without comment violates neither the New York State nor the Federal Constitution.

Three advantages follow from the two court decisions. Bible reading receives new impetus and encouragement. The principle of full religious liberty is once more given juridical support. Both decisions will assume historic importance as the years pass and will be cited as precedents in any subsequent actions in New York and elsewhere.

Editorial ♦ Comment

♦ Last January, 23 young men were confined in the death house in Sing Sing prison at Ossining, N. Y., awaiting execution in the electric chair. Several were later electrocuted and some had their sentences commuted to life imprisonment. For the others each week brings nearer either "the last mile" or the alternative of rotting for 40 years in a cell. Of the 23, two were more than 30 years of age, 12 were between 21 and 30, while nine were minors. What appalling chapters on home influence, parental neglect, evil companionship, liquor and dope, bad movies, church indifference and Sunday school inefficiency could be written if an author reviewed the boyhood history of these 23 young men. It will not do merely to shrug the shoulder and say, "the wages of sin is death." To that should be added that "the gift of God is eternal life," and that somehow, somewhere, somebody failed to make that gift known to these death house inmates before it was too late.

♦ A reduction in interest charges from \$69,000 in 1932 to \$13,000 in 1936 evidences the splendid recovery in the financial position of the Foreign Mission Board of the Southern Baptist Convention. In 1933 its debt stood at the record of \$1,110,000. Last year it was down to \$397,500. Even that is still far above the deficit of our own Foreign Board, reported as \$135,580 at the close of the last fiscal year. With a generous over subscription to the FORWARD FUND by April 30 of this year, the entire deficit can easily be liquidated.

♦ In the 20 years since the Church Pension Fund of the Protestant Episcopal Church was organized in 1917, total funds have increased from the initial \$8,000,000 to \$32,000,000. Average pension paid is about \$1,000. Beneficiaries total 2,200, who include pensioned ministers, dependent orphans and widows. Persons aided by our own Ministers and Missionaries Benefit Board, as reported at the St. Louis Convention, total 4,241, while funds stand at \$21,418,508. Average pension is \$418. Apparently we are helping more people, but with considerably less money for each. We still have a long climb to reach the Episcopalian level.

♦ Another indication of the current international tension and the jittery state of government nerves, is the proposal to introduce a bill in the Japanese Diet (corresponding to the American Congress), designed "to protect Japan from espionage through the sky." Amateur photographers have shown a fondness for taking snapshots of Japan's famed

Mount Fuji. The government apparently feels that with telescopic lenses attached to cameras, the photographic field of vision might include fortified zones miles away as well as military maneuvers staged in the Fuji area. Who knows but that in some session of Congress, a bill may be introduced to prohibit amateur photography from the Empire State Tower in New York because the snapshot might include the distant Brooklyn Navy Yard.

♦ A new publication appeared in January, entitled *World Christianity: A Digest*. In size and arrangement it follows the pattern of *The Reader's Digest* and the nearly 40 other digests of all sorts that have marched in the train of the original. *World Christianity* will summarize articles in the world's press that are related to the world mission of Christianity, and will also review outstanding books of similar scope. Such a periodical has long been needed. Three Baptists, Charles H. Heimsath, Justin Wroe Nixon and E. M. Poteat, Jr., appear on the editorial committee. Published quarterly at \$1 a year, it should be of special value to pastors, teachers and church leaders desiring to keep informed as to what is going on and how it affects the world mission of the church.



THE GREAT DELUSION

Number 40

WHISKY IN ABUNDANCE

ONE of the arguments urged for repeal was that by eliminating the bootlegger, it would reduce the consumption of hard liquor.

Precisely the contrary has happened.

On December 24, 1936—exactly three years and 18 days after repeal—the Treasury Department reported 361,317,951 gallons of whisky in storage warehouses throughout the United States.

This was the largest quantity in the country's history. Previous high record was 278,108,000 gallons in 1914, so that 1936 represents an increase of 83,209,951 gallons.

Moreover, 63,000,000 gallons had been withdrawn from warehouses for consumption during the first 11 months of 1936, as compared with 61,000,000 gallons for the entire year 1935. At this rate of consumption, there is already enough whisky in the United States to last more than five years.

The government released the figures on the day before Christmas. Was that intended to promote Christmas sobriety or was it ironically intended to emphasize the delusion of repeal?



THE conquest of the Oregon country is sufficiently recent so that there are men and women still living who can recount their thrilling experiences on the famous Oregon Trail. Among those who first went to the Northwest country, were missionaries of the American Baptist Home Mission Society. At the same time that the founders of Denison, Franklin, and Kalamazoo were laying the foundations for their colleges, these hardy pioneers were making plans for schools in this newer western country. Among these far-seeing men were two missionaries, Rev. Ezra Fisher and Rev. Hezekiah Johnson. At Oregon City, as early as 1848, they started the first Baptist College west of the Rockies. Owing to the stampede to the gold fields of California, which followed almost immediately, this first enterprise did not long survive. But within ten years the two men who had founded the town of McMinnville, seeing that a good school would certainly attract settlers to their new town, determined to build a new school.

They started the erection of a building of considerable size, but before it was finished their resources gave out. They went to some Baptists who were settling in the vicinity and proposed to turn over to them six acres of land and the unfinished building, provided they would finish it, pay the bills, and maintain a college. A COLLEGE—and there was not even a primary school in the village! The ideals and ambitions of these pioneers fitted well the great country they had come to subdue.

On behalf of the 400 Baptists who were by that time scattered over that immense territory, these few men accepted the proposition. They finished the building and paid the debts. In September, 1857, they opened their school. The college at McMinnville has been in operation ever since. Of course, it began as a grade school and gradually added courses as the demand grew. It was 25 years before any college work was begun and then only junior work was undertaken. It was 50 years, in 1908, before four years of college work were given, and it was not until 1928 that the college was placed on the list of American standard colleges.

Two Began It and O

The story of Linfield College which was founded West. They began to erect a building which others the cost thereof. Today Linfield College is one of

By FRANK W. PADELFORD



ABOVE: *Melrose Hall on Linfield College campus*

RIGHT: *The Linfield College Band. In the background, the astronomical observatory and the dormitory for women students*



About 1870 the first effort was made to secure an endowment. An interesting although disastrous plan, then much in vogue, was adopted. To all donors of \$100, the college sold "perpetual scholarships," which gave to them and to their heirs the perpetual right to send a boy or girl to the college without the payment of tuition. The owners would often sell their "rights" to successive generations of students for a sum slightly less than the tuition rate. Thus they soon recouped themselves for their small gift, and the scholarships for which only \$100 each was originally received have been a burden on the college ever since. A high price was paid for the \$13,500 thus received.

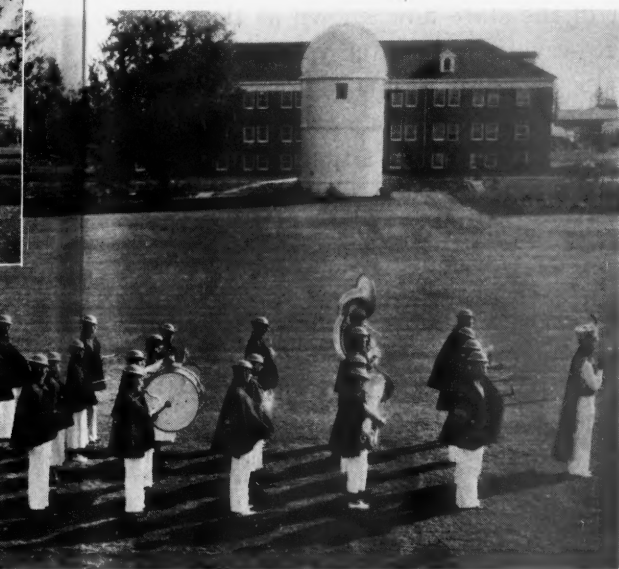
Until about 1920 the history of this college was one of continual and constant struggle. Every year brought the danger that this would be the last. During these years the college went through

d Others Completed It

founded by two pioneer home missionaries in the Far West, which others had to finish because they had failed to count on. It is one of the strongest colleges on the Pacific Coast

the same bitter experiences that older colleges endured 50 and 75 years earlier.

The salvation of the college, more than to any other influence, is due to the vigorous leadership and the vigorous persistence of one man. In 1908 the trustees were so discouraged that they were



ready to quit. Dr. Leonard W. Riley was secretary of the Oregon Baptist Convention and learned what they proposed to do. While they consented to let him try to save the college, they nevertheless compelled him to "make bricks without straw," for they insisted on holding the endowment income to meet the interest on their debts. For 25 years he gave himself unreservedly to this task. He had many bitter experiences and disappointments, but he would not be defeated. His experience is the story in our time of the struggles which many other men of three and four generations ago had in saving and establishing the earlier colleges.

At last the day dawned when two generous-minded persons came to the rescue, Mrs. F. E. R. Linfield, for whom the college was later named, and Mr. M. C. Treat, "the man from Pennsylvania," who throughout his life helped so many

worthy causes. The gift of Mrs. Linfield brought more than \$300,000 to the college and that of Mr. Treat, \$383,000 more. These two gifts with the contributions of the General Education Board (Rockefeller) and the frequent gifts of the Baptist Board of Education saved the day, and assured the development into a strong, well-equipped, standard college.

When the college moved to its present campus in 1892, friends raised \$26,000 for the erection of "Pioneer Hall," which provided accommodations for all the work of the college for nearly 50 years, including a dormitory for students, the living quarters for the president, the class rooms, laboratory, library and chapel. It is a precious relic even to this day. In 1928 the funds were in hand for the erection of Melrose Hall, a splendid building which houses the main college activities. There have since been erected two dormitories for women. On the campus there is also a well equipped observatory, a music hall, the president's house, and several smaller structures. The living quarters for boys and some other buildings have yet to be erected, but the college already has a fine equipment quite adequate to house its 600 students.

Instead of the \$13,500 "Scholarship Endowment" of 1882—better termed the "Scholarship Burden"—the college now has an endowment of nearly \$1,000,000, practically all secured during Dr. Riley's presidency. While the college has plenty of competition in Oregon, it is the only Baptist college in the Northwest, and, with the exception of Redlands, the only Baptist four-year college west of the Missouri River. In this great area it ought to find plenty of generous friends who will not only assure its perpetuity but its development for generations to come.

The college has always kept close to the Baptist denomination of the Northwest to whom it has, through the years, returned many of its fine, well-trained leaders, and it merits the generous and whole-hearted, loyal support of the Baptist churches of that great area.

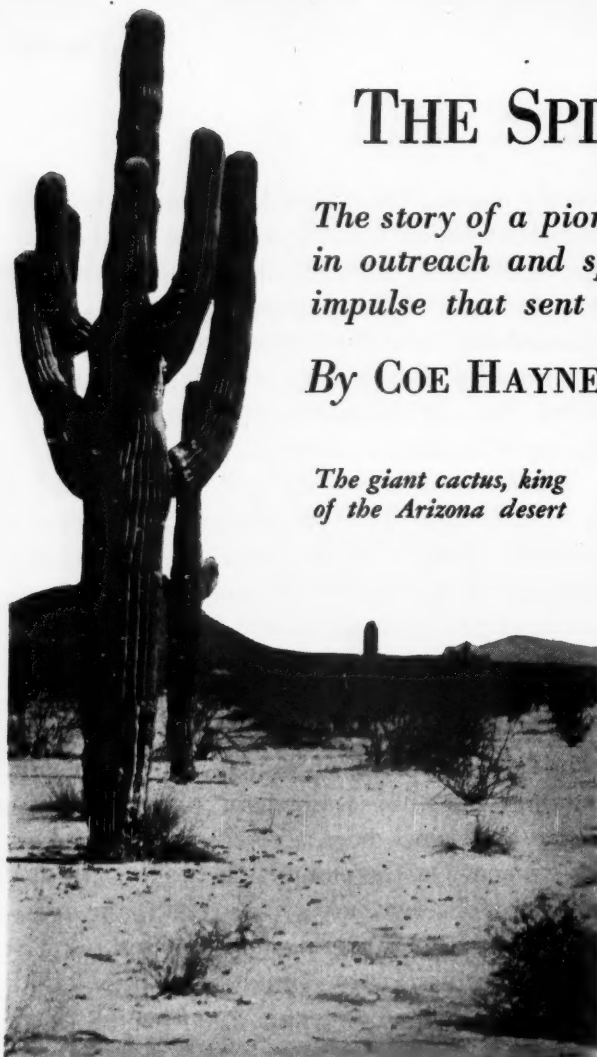
Dr. E. J. Anderson, formerly an educational missionary to China, is the trusted and able president of today.

THE SPIRIT OF ARIZONA

The story of a pioneer home mission field that today in outreach and spirit reflects the same missionary impulse that sent the gospel into its own territory

By COE HAYNE

The giant cactus, king of the Arizona desert



IN THE early days of Baptist home missions, funds were not forthcoming for states in the west as rapidly as the need arose. So the struggling churches beyond the Mississippi learned how to extend aid to neighboring, unevangelized communities. How great was the need of these growing western communities and how little Baptists in the east realized this need, reports of the Home Mission Society during the decades from 1870 to 1890 clearly reveal. Although the evangelization of western states and territories was recognized as one of the basic objects of the Society, yet thousands of dollars were being sent into the south to provide education for the Negro race just out of bondage. Today these western Baptist folks, although it meant meagre support for them at that time, would be among the first to commend the Society for that early assistance extended to a prostrate people, and which has continued down through the years.

It was not until 1879 that the Home Mission Society sent Rev. R. A. Windes as its first mis-

sionary to Arizona. A year later he organized the church at Prescott. However, Mr. Windes was not the first Baptist minister to hold a service in Arizona. As early as October, 1875, Rev. J. C. Bristow had preached in the shade of a cottonwood tree on the bank of Verde River that threaded a part of the state now known as the Middle Verde Reservation. In later years Mr. Edward Bochat, a grandson-in-law of the pioneer preacher, deeded to the Arizona State Convention a four-acre tract of land adjoining the Indian Reservation. So the "Old Cottonwood Tree," near the Baptist meeting house that was built on the church lot, consequently has real historic interest to the Baptists of Arizona.

ARIZONA BAPTISTS AND THE INDIANS

The friendly, missionary outreach of Arizona Baptists included the Indians in their territory. They felt that the evangelization of the Indians was a God-given opportunity. When Rev. William J. Gordon became missionary pastor in the Verde District, dividing his time between the Clemenceau and Middle Verde churches, Sunday



Mexican and Indian children with Miss Helen Yost, missionary at Yuma, Arizona

school classes were formed for Indians. Mr. Gordon led in the organization of the Bethany church for the Yavapai and Apache Indians at Clarkdale. He trained and the Bethany church ordained the late Hugo Bonnaha, a full-blood Yavapai Indian, whose ministry of ten years was marked by unceasing toil in behalf of a needy people. The Indians loved him and the Government officials frequently sought his assistance in

converts were baptized by him in the Verde River.

The coöperation of white Baptists also made possible special meetings during the Christmas season of 1935 for the Navajo Indians at Keams Canyon. These gospel helpers traveled long distances over the desert in automobiles to reach the remote Government Agency where the meetings were held.

Makeshift homes of Arizona Indians in the Indian colony, located on the outskirts of Yuma



A general view of Tucson, Arizona. Its large 1st Baptist church has 1,510 members

matters pertaining to Indian welfare. His last camp meeting was held August 19-24, 1935. In it he had the assistance of white visitors from Phoenix, Ft. McDowell, Prescott, Clarkdale and the Hopi missions. It was an event not soon to be forgotten. One of the happiest occasions in Bonnaha's experience as a minister was the service he conducted at the close of the meeting near the Old Cottonwood Tree when eight Indian

AMONG MEXICAN COTTON PICKERS

The missionary zeal of Arizona Baptists is seen again in the origin and growth of Sunday schools among Mexican Cotton Camps. In the Buckeye Valley the pastors of four churches and some of their lay helpers have conducted missions at nine points. Tents are used for the most part. There have been several revivals of religion resulting from this united movement in behalf of the cot-

ton pickers. Arizona Baptists are not unmindful of the religious destitution of thousands of Mexicans in the Southwest. At Tucson, Phoenix and Yuma, Christian Centers are maintained for these Spanish-speaking people. At the Phoenix Christian Center, Miss Leona C. Moore and Miss Minerva Gonsalves, missionaries of the Woman's Home Mission Society, and their co-workers, are meeting the Mexican people not only at the well-appointed Center but in the segregated Mexican quarters that border Phoenix. Their activities touch the religious, social and recreational life of these people who need the friendship of Christian neighbors.

In January, 1936, Miss Helen R. Yost took up her residence in Yuma, Arizona, to establish a Christian Center among the Mexicans. About a month later Rev. B. N. Ramirez became pastor of the Mexican Baptist Church, and he and Mrs. Ramirez with Miss Yost now form a trio of fine leadership and coöperation which is making happy both the American and Mexican churches.

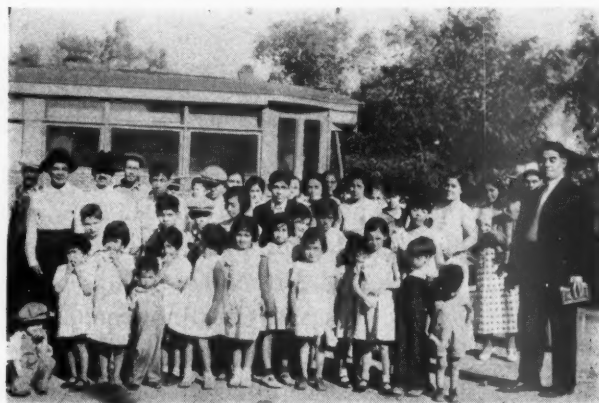
When these leaders of the Mexican work came to Yuma, the church building was in a deplorable condition. The roof was practically gone. It was impossible to hold a service during bad weather. The ceiling had been destroyed by water, and the woodwork badly damaged. Some two dozen panes of glass were broken and the doors entirely gone. Funds for repairs were supplied by the Arizona State Convention and the Home Mission Society, while the men of the First Baptist Church of Yuma, pastor R. R. Pulliam, donated much of the labor. The church is now a decidedly attractive place and has a full Christian Center program in operation.

Mexican congregations have grown up faster than home mission funds permitted the erection of church edifices and the appointment of missionaries. So local Baptist churches have had to assist the growing Mexican congregations. A recent instance occurred at Winslow. For several years the First Baptist Church, present pastor William H. Butler (Rev. W. Ray Gorsage preceded him), had cared for a group of Mexican Baptists, counting them on the church roll. Then on a spring day in 1935 the group was organized into an independent church. For leaders the group has had Mr. and Mrs. R. R. Simon, two members of the First Church. The church con-

tinued to meet in the basement of the First Church while the people worked toward the erection of a church edifice of their own. They have been voted into the membership of the Arizona Baptist Convention. In this same community Baptist women have conducted English classes for their Japanese neighbors. About 20 Japanese children were enrolled in the Winslow Sunday school, and several Japanese women began regularly to attend the Women's Society. Last spring two Japanese women and one man were baptized into the membership of the church.

A DEVOTED MOTHER-IN-LAW

When Rev. and Mrs. Thomas D. Leyba, auto chapel car missionaries among Spanish-speaking people in Arizona, are upon their extended itineraries to remote localities, Mrs. Paulina Martinez, mother of Mrs. Leyba, remains in the home to care for the missionaries' small son. This service makes possible a wider ministry. Worthily meeting her responsibilities in the home as grandmother, mother and mother-in-law, she has been of great assistance in the Daily Vacation Bible School at the Phoenix Christian Center. Her conversion in middle life yields another proof of the efficacy of the Scriptures as an evangelizing agency, even when uninterpreted. A Bible came into the possession of Mrs. Martinez and she persisted in reading it to her son-in-law. While it fascinated her, it at first bored him. But there came a time when both earnestly undertook the study of the Scriptures together, Mrs. Martinez leading in the enterprise and acting as teacher. After this preparation both professed Christ during meetings conducted by a Baptist home mis-



Rev. Thomas D. Leyba, colporter missionary and his congregation at Winslow, Arizona



Mrs. Paulina Martinez who influenced her son-in-law in becoming a colporter missionary

sionary in Walsenburg, Colorado. Mr. Leyba's ministry as a colporter missionary in Arizona, traceable directly to the Christian influence of his mother-in-law, has been a fruitful one.

MOTHER CHURCHES

The First Baptist Church in Phoenix, Pastor C. A. Heydon, has been a mother of churches. Organizations that have sprung from this parent body have been the Adams Street, Madison Street, Olivet, West End, Fowler (discontinued because of a shift in population), Calvary (became First Church of the Southern Baptist Convention), Berean Mission (building destroyed by fire) and the South Side Mission. Two hundred tithers in the First Church have led in a 33 1/3 per cent increase in its giving for missions and local expenses.

At Tucson an evangelistic and missionary ministry has marked the pastorate of Rev. R. S. Beal of the First Baptist Church. Radiating in every direction, gospel influences

have gone out from the church, touching the life of the city at many points.

Volunteer gospel bands and the corps of Bible school teachers for missions or outstations (from two to 70 miles distant), jails, hospitals, orphanages and other public institutions, get their training under the direction of the pastor. Scores of young people have gone out from this church as ministers and missionaries. Three of the more recent recruits are Rev. and Mrs. Elmer Wick and Miss Grace Edmondson. In October, 1936, Mr. Wick became pastor of the Baptist church at Nogales, Arizona. There on the Mexican border, Miss Huldah Mary Sundell, missionary of the Woman's Home Mission Society, has been carrying on the work alone during many months (see MISSIONS, September, 1936, page 412). Miss Edmondson has become director of the Mexican Christian Center in Tucson. These young people have been loyal in their home church and have carried with them its missionary and evangelizing spirit.

Other churches reporting outstations regularly visited by their pastors are: Douglas, Glendale, Tucson (Mexican), Palo Verde and Yavapai-Apache.

Last year Arizona Baptists, under the leadership of Secretary F. W. Wightman, declared that they had taken the Forward Fund seriously as a symbol of the denomination's will to resume its missionary advance. Arizona was first to reach a goal in 1936 entitling it to be recorded as a Forward Fund State.

Thus Arizona, once considered missionary territory, has proved itself missionary in spirit and action.



Rev. R. S. Beal, 3rd from the left in front, and his Tucson Evangelistic Band



THE LIBRARY

*Reviews of Current Books and
Announcements by Publishers*



The Jews of Germany, by MARVIN LOWENTHAL, is a vivid narrative of 1,600 years of history during which the Jew has lived in Germany. Although the long record has bright spots when the Jew was needed financially and therefore basked in the sunshine of Germanic favor, the story on the whole is one of continuous repression and cruel persecution. Today's Nazi effort to get rid of the Jew is probably the final act of the age-old drama of anti-Semitism. Yet it is only a repetition of what happened in the 14th century when nearly 350 Jewish communities were exterminated. Quoting the author's citation of the Nuremberg memorial list, they were "felled, drowned, burned, hanged, broken on the wheel, throttled, buried alive, and tortured with every means of death for the sanctification of God's Holy Name." Today Germany never quotes Martin Luther's denunciation of such treatment. "Jesus was born a Jew," he said. "Our fools and jackasses, priests, bishops, sophists, and monks have treated the Jews in such a fashion that if a man wanted to be a true Christian he might better become a Jew." The last five chapters give an authoritative picture of present anti-Semitism under Hitlerism. The author's conclusion is inescapable. He lifts the Jewish problem to the high plane of a world problem for all mankind. "No land can remain half-bigot and half-tolerant. The fight against fanaticism is one fight, no matter who its victims are. No majority is free so long as it holds

a minority enslaved. The liberty of no individual can rise higher than its source; and this source is the general liberty of man." And so while there is yet time, "the world can learn—if it will—that Jewish rights and universal human rights are inseparable." (Longmans, Green; 444 pages; \$3.00.)

The Flight of an Empress, by WU YUNG, translated by IDA PRUITT, is one of the strangest and most startling stories ever published. The author, now an old man of 70 years, living in Peking, tells the experiences through which he passed during the Boxer uprising more than three decades ago. He was a magistrate at the time of the rebellion, and was the only officer who remained at his post after the court had fled. In this book he narrates the trying ordeal through which he passed, the conspiracy against him at court, his trial, and his facing starvation. The whole story excites one to horror, pity, and in-

tensive feeling. One forgets that he is reading a book, but rather that he is listening to the author, personally, tell face to face his remarkable story. (Yale University Press; 222 pages; \$2.50.)

East and West: Conflict or Cooperation?, edited by BASIL MATHEWS, is a symposium on the future relations of the East and the West. The majority of the ten contributors are English-speaking people. Nevertheless they have lived in Asia and other countries, and are well qualified to present world viewpoints. The writers vividly picture universal confusion and chaos. Long cherished customs are passing. Youth is fighting, not for land, but for ideals. There is no modern world as over against an old one. "The life of all peoples and individuals is thrown into a process of rearrangement and reshaping. Whether for better or for worse, nobody can foretell." Five massive blocks of authority, the United States, Russia, Japan, Latin America, and the British Empire, transform the whole perspective of the world and its future. Will these massive blocks crush each other, or will they unite for a common good? All depends upon their understanding each other! John R. Mott, who contributes the closing chapter, says that the East must understand the West, and that the hope of achieving this vital object depends largely on youth, and the churches must provide youth with wise, competent leadership. (Association Press; 206 pages; \$1.75.)

There Go The Conquerors, by BASIL MATHEWS, relates the

THE SOCIAL MANIFESTO OF JESUS

By Edwin McNeill Poteat, Jr.

A new and stirring interpretation of the Lord's Prayer in terms of society today and nineteen hundred years ago which will jolt the complacent and stimulate those who appreciate original exposition.

"Here is good, brave thinking, penetrating analysis, and sound conclusion. Dr. Poteat is original, and in a region where originality would seem impossible." — Gaius Glenn Atkins. 250 pages. \$2.00

Ready early in April.

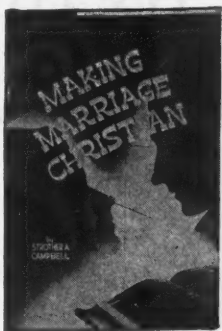
HARPER & BROTHERS

adventurous life story of four distinguished characters; John Williams, Alexander Duff, David Livingstone, and Wilfred Grenfell. To those who are not familiar with the lives of these men, this book is a source of needful and helpful information; to those who are familiar with these fascinating careers, this volume will be a refreshing mental and spiritual tonic. (Round Table Press; \$1.00.)

There Go The Ships, by BASIL MATHEWS, is a companion book to *There Go The Conquerors*. The author picturesquely relates the adventurous lives of five men, who hearing the call of the sea, set sail to discover new worlds, Christopher Columbus, Vasco da Gama, Francis Drake, James Cook, and Fridtjof Nansen. These men are made to live in these pages. The author has a style of writing that makes one familiar with the characters he portrays in such a way that they are not easily forgotten. (Round Table Press; \$1.00.)

The Gospel From the Mountains is the latest edition of the Judson Press Sermons. It comprises 12 sermons by 12 Baptist ministers of Colorado. No single thread of thought runs through the volume, but all the messages are of a very high intellectual and spiritual quality. The themes are timely, and the subjects unusually well developed. The preachers are: E. A. Bell, J. E. Bell, R. L. Decker, F. E. Eden, F. Fenner, C. W. Kemper, J. MacPherson, G. S. McClung, F. B. Palmer, W. F. Ripley, J. H. Skeen, and the late Bruce Kinney. (Judson Press; \$1.)

Our Faith, by EMIL BRUNNER, has aroused such interest that it has already appeared in French, Dutch, Danish, Hungarian, and German. Moreover, Czech-Slovak and Japanese translations are in



Making Marriage Christian
by Strother A. Campbell, D.D.

NO SUBJECT is just now receiving more attention from church leaders and in educational circles than marriage and home-building, especially as a moral, Christian, salvaging influence in our modern life. There is, accordingly, a constant demand for books treating of those matters, and in particular those written for young people. The eleven chapters of this book are informal, practical, pointed and interesting; "documented" with illustrations drawn from the writer's large experience in the Christian ministry. Some of the chapter titles are: "Choosing a Mate," "Taking Leave of Relatives," "The Triangle Tangle," "Housekeepers or Home-Makers?" "Bringing Up Father and Mother," "A Famine of Family Faith."

Cloth, \$1.00

And So I Preached This!
by Luther Wesley Smith, D.D.

IN THIS BOOK Doctor Smith describes briefly, as a foreword to each sermon, the circumstances which confronted him in eleven special cases and how he decided to "preach this"—then he goes on to give again, for your benefit, the sermon which he preached to meet the particular case.

"These sermons are different. They are thought-provoking, stimulating, inspiring and suggestive."—*Word and Way*.

"In this delightful volume it is manifest that the preacher has sounded the depths of human need."—*Maritime Baptist*.

"The sermons are full of spiritual food—especially suggestive in their relation to the different occasions for which they originally were prepared."—*Religious Telescope*.

Cloth, \$1.00

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preparation. The author states, "There is a pernicious anemia of the soul, a starvation of the soul as well as of the body. Humanity in our time suffers from chronic under-nourishment of its soul. It is not sufficient help merely to print and sell copies of the Bible; not sufficient help, even, if men read it. The Bible can nourish us only if it is understood and personally appropriated as God's own word." In this book the author has done much to make the Bible more understandable. Simply, yet profoundly, he discusses 35 vital and perplexing religious topics, such as, Is There a God? The Holy Ghost, The Sacraments, The Mystery of Man. These themes suggest the scope and pertinence of the subjects. The author has an unusual gift in expressing great Bible truths beautifully and

meaningfully. (Charles Scribner's Sons; 153 pages; \$1.75.)

The Silent Oak, by ARMINE GABRIEL, is a thrilling novel written by a native of Armenia, who served with the British Red Cross during the World War, but now resides in America. It is a story of romance, travel, adventure and horror, pictured vividly against an oriental background. (Revell; 298 pages; \$2.50.)

Korean Young People, by FREDERICK S. MILLER, is a volume written especially for young people, by the author of *Our Korean Friends*. In 37 stories he pictures the domestic, recreational, social and educational life of Korean youth. Ministers and teachers will find suitable stories here to tell to their young people. (Revell; 189 pages; \$2.00.)

ITS NAME WAS NOT ON THE BLACKBOARD

What happened in Salt Lake City when a small church discovered that its name had been omitted from a blackboard on the platform

By W. H. BOWLER

RECENTLY I attended a state-wide Utah Baptist rally in Salt Lake City. For personal reasons I was happy over the privilege of being present, for I had served for several years as State Convention Secretary of Utah. So I was on familiar ground and among old friends.

It was at the evening session of an eventful day that I saw a fine display of the spirit that has been generated by concern for and participation in the raising of the Forward Fund. During the afternoon the Tri-State (Utah, Idaho and Montana) Board of Promotion had been earnestly and diligently devising plans whereby the whole area would emerge in the Vanguard class. At the evening session a blackboard was displayed. It listed the Utah churches in one column and, in a parallel column, the amount each church would need to contribute by April 30 in order to increase its giving of last year by

20%. It was explained that if the churches contributed an average of 20% above last year, the raising of the Forward Fund will be assured and we will go even beyond the Forward Fund.

As soon as the blackboard lists had been explained, opportunity was given for reactions from the church delegations. Immediately a vigorous protest came from the delegation of the Murray church. The point of the protest was that there had been unfair discrimination.

The Murray church is weak, with a resident membership of only 53, a small piece of property, and a debt on it equal to half its value. Such a church might easily be justified in asking for a reduction of the Forward Fund amount assigned to it, or even the omission of its name from the list.

But if these are your inferences you do not know the spirit of the Murray delegates. What was it that caused the commotion that gripped my attention and made my body tingle? It was the realiza-



Observe Vanguard Sunday!

TO COMPLETE THE FORWARD FUND

APRIL 25th should produce for the Unified Budget an offering large enough to complete the Forward Fund and also lift the year's total to the full amount of our authorized budget, \$2,800,000.

An increase of 20% over last year will enable us practically to reach both objectives.

As a Vanguard Church you will do your part in achieving this unique success.

NORTHERN BAPTIST CONVENTION

Council on Finance and Promotion

W. H. BOWLER, Executive Secretary

W. S. K. YEAPLE, Chairman

tion that the Murray delegation, with considerable warmth and emphasis, was protesting something else. They were saying, "We protest that the committee has discriminated against us by leaving the Murray church entirely out of the list. They have omitted the assignment of any amount to us. We demand that we be included and that opportunity be extended to our church to participate in the completion of the Forward Fund. We will not be denied the privilege of doing our share. We want to go on record in this public meeting that we stand in line with the other churches in Utah in the glorious work of completing the Forward Fund."

The committee stood rebuked. Yet what an unusual rebuke it was! In the past, committees have been criticized for adding names and for assigning amounts that were alleged to be too large. One thing that greatly pleased me was the attitude of the audience toward this unusual protest. When those present recognized the significance of the attitude of the Murray church and realized that here was an ex-

pression of a genuine missionary spirit and passion, there was hearty applause.

How naturally the Murray delegates might have voiced a different attitude. Upon discovering the omission of their church from the list, how easily the Murray delegates might have said among themselves in whispers, "Good, they forgot to list our church. Let us be very careful that nothing be said to call attention to the omission. If we are discreet, we may get away without being taxed for this Forward Fund." In the light of the spirit actually displayed, we can readily see that any such attitude or expression would have been tragic in its selfishness.

I give this incident to the readers of *MISSIONS* in order to convey the fact that the Forward Fund spirit is permeating our churches everywhere. All over our Northern Baptist territory churches, large and small, are possessed with the spirit manifested by the delegates of the Murray church.

So I am hopefully looking forward to April 30 and the actual completion of the Forward Fund.



The Philadelphia Convention

AN ANNOUNCEMENT BY THE PROGRAM COMMITTEE

MANY outstanding speakers have been invited to address the Northern Baptist Convention in Philadelphia, May 20th to 25th. Those from whom acceptances have already been received include: Professor William Lyon Phelps, Dr. Daniel G. Poling, Dr. Joseph Taylor, Dr. Dryden Phelps, Mrs. Edwin H. Kinney, Dr. William Geer Spencer, Rev. Victor F. Scalise, Mrs. W. A. Petzoldt, Judge E. D. Millington, Dr. Albert C. Thomas, Rev. Luther Wesley Smith, and Dr. A. Clayton Powell of the great Abyssinian (Negro) Baptist Church in New York. The Program Committee is still in correspondence with a others of wide reputation.

The entire program will be based on the study of the local church made by the Survey Com-

mittee appointed at the Convention one year ago. The Convention theme will be, "The Church Today and Tomorrow." The Convention hymn is "The Church's One Foundation."

One of the program features will be a series of Panel Discussions, scheduled for each afternoon, except Saturday and Sunday. The Convention will divide into four groups to discuss (1) "The Spiritual Life of the Church"; (2) "The Sense of Mission"; (3) Unifying the Whole Life of the Church"; (4) "Effective Church Outreach." Competent chairmen are being secured for each panel. Well informed leaders for subject presentation on various phases of church life will participate.

Following the suggestion of the General Council, the Convention

will devote (1) mornings to business, including reports of societies; (2) afternoons to information and discussion sessions; (3) evenings to inspiration. Each session will include one or more periods of worship.

Saturday afternoon will be left entirely free for recreation and sight-seeing, inasmuch as Philadelphia is an unusual center of historic interest.

The Program Committee feels that this Convention will be especially helpful and practical to all in attendance, since the thought of all will be centered on building a stronger local church.

The full program will appear in the May issue of MISSIONS.

On behalf of the Committee,
ELAM J. ANDERSON, *Chairman*
J. WILLARD McCROSSEN, *Secretary*

Remember Forward Fund Sunday!

TO COMPLETE THE FORWARD FUND

April is always a month of special significance in the Baptist calendar, because a new year begins on May 1. This year April means even more than usual. It will determine the fate of our Northern Baptist Forward Fund enterprise. The offerings taken on the four Sundays of April will determine the measure of our success in this denomination-wide effort to place our missions on a higher level.

The climax will be reached on April 25, Forward Fund Sunday, which all churches are asked to devote to the completion of the Forward Fund. A special envelope for taking the offering is available in the State office in the quantities desired. Most pastors will not be content with the mere announcement of the offering and its special purpose, but will want to preach on the subject of a Northern Baptist advance on all fields.

One point that should be brought home to every congregation is that while we turned about last year and reported a gain instead of a loss, we did not gain enough to make any material improvement in the missionary situation. Our forces on all fields, home and foreign, are still substantially below the strength at which they were maintained a few years ago.

Another fact that will bear repeated emphasis is that if we succeed in establishing a \$500,000 increase in missionary receipts for the two-year period ending April 30, we will even then be a long way short of reestablishing the scale of giving which Northern Baptists maintained for a long series of years. If we are actually to restore work that has been curtailed and make a genuine advance, we shall need not only the whole amount of the Forward

Fund, but in the year ahead a still further increase. That idea was in mind when the Three Months' Tithing Adventure was suggested to the churches. Those who signed the agreement to tithe for the months of March, April and May will complete their offering for the second month on Forward Fund Sunday. It is hoped that the receipts from that source will go far to swell the Forward Fund total.

The tithers' gifts for May should help to start auspiciously the year 1937-1938.

They Threw Stones on the Church Roof

The Association was held in Zacatelco, a village about an hour's ride from Puebla, Mexico. The little church was attractively decorated for the occasion and one could see how much pride the people felt in the fact that their church was entertaining the Association.

At noon all who did not live in the village were invited to have dinner in one of two homes where a hearty meal had been prepared. When our group went to Timothy's house, he told us to go into the yard behind the house and help

ourselves to pears from the tree. They were immense. Although rather hard, they were juicy and of good flavor.

During the afternoon session, suddenly stones struck loudly on the roof of cement tiles. One sounded as if it had cracked a tile, but we could see no opening. The church people say they are often disturbed in the same way during Sunday services.

The meeting of the Association brought much encouragement and enlarged vision to the village people. Timothy, the owner of the pear tree, is the Sunday school superintendent. It is a satisfaction to realize how he has developed spiritually since he was a pupil in the Baptist school some years ago.—*Mabel V. Young, Puebla, Mexico.*

Honor Churches at Philadelphia

Displayed at the Northern Baptist Convention for all the delegates and visitors to see, will be the names of Forward Fund Churches. Every Baptist who goes to Philadelphia in May will hope to see the name of his home church in this Honor List. Where a Forward Fund Church is also entitled to the designation Double Forward Fund, or Vanguard, or to both of these, the name will be marked in



Mexican girls playing in the garden of the Puebla Hostel

the list so as to indicate this distinction.

A Forward Fund Church is one which this year contributes more to the Unified Budget than it gave during the basic year 1934-1935.

A Double Forward Fund Church is one which in both Forward Fund years contributed more than it gave during the basic year.

A Vanguard Church is one contributing this year at least 20 per cent more than it gave last year.

The requirement for a Vanguard Church represents a measure of increase which should be attained by the denomination.

Twenty per cent added to our total for last year would not only complete the Forward Fund, but would go far enough beyond the actual limit of that goal to raise the full Unified Budget of \$2,800,000 authorized by the Northern Baptist Convention. Our purpose is not barely to finish the Forward Fund on time, but to demonstrate that we are really advancing and mean to continue in the years ahead the march begun in 1935-1936.

To Help the Local Church

The general theme of the Northern Baptist Convention to

Give Me Grace to Answer Honestly

O MERCIFUL Father, who dost look down upon the weaknesses of Thy human children more in pity than anger, and more in love than in pity, let me now in Thy holy presence inquire into the secrets of my heart.

Have I today done anything to fulfil the purpose for which Thou didst cause me to be born?

Have I accepted such opportunities of service as Thou in Thy wisdom hast set before my feet?

Have I performed without omission the plain duties of the day?

Give me grace to answer honestly, O God.

Have I tried today to see myself as others see me?

Have I made more excuses for myself than I have been willing to make for others?

Have I, in my own home, been a peace-maker or have I stirred up strife?

Have I, while professing noble sentiments for great causes and distant objects, failed even in common charity and courtesy towards those nearest to me?

Give me grace to answer honestly, O God.

From *A Diary of Private Prayer* by JOHN BAILLIE, of Edinburgh, Scotland. Published by Charles Scribner's Sons, New York, N. Y. Used by permission.

open in Philadelphia, May 20, will be "The Church Today and Tomorrow."

The Program Committee, in accordance with directions given by the Convention last year, has made provision for special emphasis on the problems of the local church, a subject which will be under consideration every day except Sunday. This theme will be

introduced in the first session with the report of the Committee on Local Church Survey. On other days the local church will be an afternoon topic, in addition to which it will be the subject of the evening session for Friday, May 21, when there will be an address on "The Church and National Life."

The Convention banquet will be for both men and women and will be held at 6 o'clock P.M. Saturday, May 22. The banquet speakers will be Mrs. Edwin H. Kinney of Chicago, Dr. Dryden S. Phelps of Chengtu, West China, and Professor William Lyon Phelps of Yale University.

The Convention sermon will be preached Sunday evening, May 23, by Dr. W. G. Spencer, President of Franklin College.



Convention Hall in Philadelphia where the Northern Baptist Convention will meet May 20-25, 1937

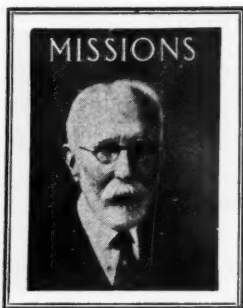
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The Editor Emeritus says:

A Personal Episode

THE morning paper that told me of the death of Dr. R. H. Pitt of Richmond, Va., for over 40 years editor of *The Religious Herald* and the foremost editor of Southern Baptists, recalled vividly one of the turning points in my own life, when I had to make a determinative decision. How I decided to stay a northerner, and how Dr. Pitt was affected by it, the story not hitherto made public will show.

It was in the spring of 1887, I accepted an invitation from Dr. A. E. Dickinson, editor of *The Religious Herald*, to visit Richmond with a view to become his associate, and his successor when he should elect to retire. Dr. Dickinson was a man of rare originality and an editor of the old school of personal journalism. He regarded his subscribers as his friends always welcome in his home. He made himself and his paper known throughout the South and beyond. He was literally a big man, over six feet tall and sturdily built, with an overflowing and contagious spirit of geniality and comradeship. He loved to visit associations and conventions and revival meetings. The office routine had told on him, and he was looking for a younger man of newspaper experience who could relieve him and aid in extending the circulation of his paper. How my name had reached him I do not know, but some correspondence had passed, and finally I had decided to go to Richmond and study the field. I had at the time two calls to churches. So it was a question of continuing in the ministry or return to religious journalism, involving also an entire shifting of territory and constituency, from North to South.

Dr. Dickinson's absent-mindedness was proverbial. He was famous for giving wholesale invitations to dinner and then forgetting all about them. I was a victim, for I shall not forget arriving at his home in Richmond during one of the cold snowstorms which, it is claimed, never happen there, and the greeting given by the good wife whose hospitality was more than equal to her surprise. The doctor had failed to tell her of my coming, and had gone to an association some miles away for the week-end. But nothing could daunt that hearty hospitality, nor the editor's amends when he returned by introducing me to the faculty and students of Richmond Col-

lege and to the congenial and cultured society that gave Richmond just renown.

So I made a study of the paper, its past and prospects, and of the denomination, its characteristics, aims and achievements. But the more I thought of it the less I thought of it as a possibility for me. It meant the alienation of family and self from the world and the ideals in which we had been reared, the adoption of a new country and people, an utter change not rational if possible. And the heart would have to be thrown in also if success were to be achieved. As the days went by it became clear, I think, to Dr. Dickinson as to me, that my life work was to be done in the North.

So I took the train northward, and young Mr. Pitt, a southerner to the manner born and destined to be a great and gifted editor, became at first assistant, and after some years successor in the editor's chair. By his ability, courage, and scholarly writing he made *The Religious Herald* one of the most influential weeklies of the land.

I have often wondered what would have been the outcome had my decision been different. I am sure I was wisely directed. So I accepted the call to one of the strong churches of our denomination in the North, thereby taking the first step in the long and tortuous stairway that led finally to *MISSIONS*, a quarter of a century later.

Incidentally, a little boy I met in the Dickinson home I had the pleasure of knowing years later as Rev. James Taylor Dickinson, D.D., pastor at North Orange, Rochester and Brooklyn, an eminent and beloved preacher, whose daughter married my honored successor as editor of *MISSIONS*.

Strange are the interlockings of personal history.


How to be Cheerful at Eighty

This is the 80th birthday message of Lord Baden-Powell, founder of the Boy Scout Movement, to the Boy Scouts of America:

I can't remember the time when I wasn't busy, and as long as you are busy you can't help being cheerful. . . . However poor or small you may be, you can always find someone worse off than yourself, ill or old or crippled. If you go and help and cheer them up, a funny thing happens. You find that by making others happy you are making yourself all the happier, too. I want you to have as long and as jolly a life as I have had. You can get it if you keep yourself healthy and helpful to others, even if you live to be 80 years old.

The "chief Scout of the world" is right.

MEMBERS *of* ATHEISTIC CLUBS

 BETWEEN 50 and 75 per cent of the foreign-speaking people in the United States have no connection with religious organizations. In some groups *more than 50 per cent of the adults are members of atheistic clubs*. A highly educated Hungarian in Chicago who made a study of the problem, writes as follows:

“Much of the work being carried on by Old Americans among foreign-language peoples is based upon the tacit assumption that making these folk American is an adequate and worthy goal by itself. In marked contrast, New Americans believe that the only worthy and adequate purpose of our work with aliens is to inspire and educate them in the Christian way of life. For it is not always certain that good Americans will prove to be good Christians; but surely good Christians ought to make worthy Americans!”

The Home Mission Societies assist in the support of 40 Christian Centers for cosmopolitan and racial groups. These Centers are located in industrial communities throughout the territory of the Northern Baptist Convention. Some of these Centers are the direct outgrowth of the work in foreign-language churches.

During the last Convention year the Foreign Language Conferences receiving home mission aid, reported 1,231 baptisms.

HOW YOU CAN HELP: Just now we are confronted with the greatest opportunity of many years. If our people will provide the necessary funds for an advance, much can be accomplished in checking the spread of atheism and in winning these foreign-speaking people to allegiance to Jesus Christ. By making them good Christians we will help make them worthy Americans.

Further information will be furnished gladly

The American Baptist Home Mission Society

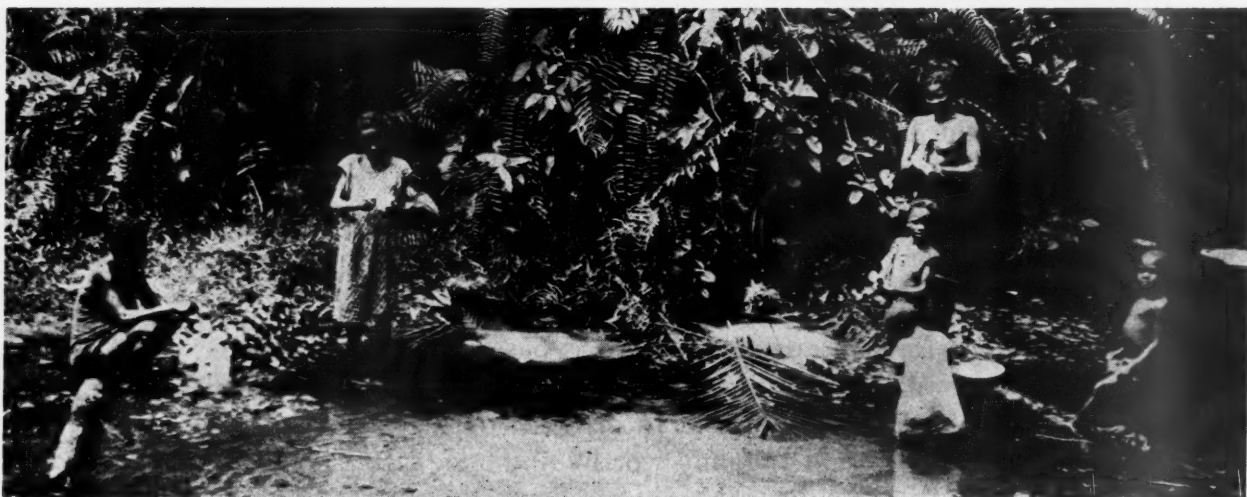
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G. PITT BEERS
Executive Secretary

New York City

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society



The whole family peeling manioc roots for making into bread

Life in the Villages of Africa

DESPITE many warnings we recently made a tour through the Bamfunuka country to Kikimi. We did find fresh tracks of elephants, and we saw where their heavy feet had crushed the large manioc plants. If the villagers did not camp as watchmen in the midst of their gardens, no manioc at all would be left. We had to climb many hills, and even the big mountain of Kikimi. We also crossed many streams, some undoubtedly treacherous.

THE VILLAGE OF KIKIMI

The country we passed through was a land of fetishes. Spirit worship was still the religion of the people. Each family had its little grass hut containing an "nkisi" or fetish. The witch doctor was the important personage, and to him went all who suffered. We found one little boy with a very bad ulcer on his foot. His father was evidently discouraged with the witch doctor's useless treatments because he allowed our "infirmier"

By VENDLA ANDERSON

(a student in the Medical School at Sona Bata) to wash the ulcer and bandage it properly. A week later we saw him again, this time very happy because his son was already better. He had been following us to ask for more medicine.

We saw egg shells decorating the house roofs. I asked one man why he saved his egg shells. "Oh," he said, "Little chickens have hatched from these eggs. If I keep the shells, they will not be harmed."

"Have you seen the red woman in this village?" called my carriers. "Come and see her." There she was, a black woman painted with red clay from head to foot. She sat on the ground holding her baby also bathed in red mud. Around her eyes she had rubbed white soil. I was told she must not wash off her paint for three months and she must not do any work. Her relatives brought the food. She was a sick woman, but, according to the witch doctor, she

would become well if she strictly followed his rules.

Strange to say, in this land of fetishes, where few knew about the gospel of Christ, we received a most enthusiastic welcome. Upon our arrival at Kikimi we were asked, "Why have you come?" We answered, "We have come to tell the Word of God." "Good," they replied, and the chief insisted that I stay in his own house.

There was not a Christian in the whole village. As it grew dark, we made a fire in front of the chief's hut and began to sing gospel songs. Suddenly we were aware of a large crowd of men, women, and children seated in the dark, back of our fire. They had come so quietly in the still Congo night that we had not heard them. As we gave our messages about Jesus Christ, they listened most attentively. They showed intense hunger for the gospel.

Again and again before we left, the chief asked for a teacher. We promised to try to send one. If only the means could be found to open this country to the gospel!

PREPARING FOOD

One very hot day last dry season, after we had walked for about five hours, we suddenly came upon a cool and refreshing spot. The mother and her children were peeling manioc (roots of Cassava plant, used in other countries for making tapioca) and getting it ready to make into bread or "bintoka."

One of the biggest jobs of every woman in Congo is preparing this food. No matter how much of rice, beans, bananas, and peanuts the Congolese father has eaten, if he has not had his portion of "bintoka," he says he is hungry and *has not eaten!* Therefore, the mother and her daughters must work very hard in order to keep the family happy.

Since a batch of bread takes a full week to make, the women must always be carrying fresh roots to the spring to soak, planting new gardens, and hoeing the young plants. Besides caring for the manioc or "madioko," as they call it, they must also plant and cultivate beans, rice, gourds, peanuts, and corn.

COMBING MOTHER'S HAIR

The Congo woman can only with great effort comb her own hair. It must be separated into

very small sections, a black thread wound around each of them, and then all the ends tied together. The girls (in the picture on this page), were acting as hairdressers. They would possibly be helped by the third girl who was removing "jiggers" from her toes.

Do you know "jiggers?" They are small, black insects, the size of the head of a common pin, which enter the toes to make nests and lay eggs. If a "jigger" has its way, the eggs will hatch and multiply rapidly, eventually forming a bad ulcer on the foot.

NEEDS IN PRIMITIVE LIFE

In some ways the equipment of the medical missionaries is as primitive as the life in the villages. Even Miss Agnes Anderson, the missionary nurse at Kikongo, does not live in a brick house because the Woman's Foreign Board does not have the necessary \$2,500 with which to build it.

Dr. E. Dorothea Witt, at Moanza, performed major operations in a mud hospital. She spread a sheet across the ceiling to keep the dirt from falling on the operating table. The first patient whom she tried to give an anesthetic broke the operating table, made of wood and covered with oilcloth. Moanza must have a small, brick

hospital with some modern equipment if effective medical work is to be continued.

Women of America, consider Africa. She provides you with daily comforts and necessities. What can you give her? The greatest gift you have, whole hearted support in prayers and gifts for foreign missions.

WHO ARE WE?

Perhaps you would like to know who "we" are. The traveling party includes myself, the school boys and a few others who carry the necessary supplies as bed, food, clothes, and medicines. The student from the Medical Training School at Sona Bata, whom I have already mentioned, cares for the sick and sells medicines. Usually during the dry season I and my company lead a rather gypsy-like life, wandering from village to village on a two-months' schedule. If all goes well, we finish according to schedule, but time goes fast with the walking, examining schools, and holding services.

MANDELENI NKAILU

When I have Mandeleni Nkailu with me, I have very little extra time, for she is a great attraction. Do you know her? She is a baby

(Continued on page 251)



Village life in Belgian Congo. The woman on the left is kneading bread. The woman on the right is having her hair dressed. The girl is looking for "jiggers" in her toes

TIDINGS



FROM THE FIELDS

Changing the Life of the Community

From Broken Windows to Community Coöperation

Read this challenging record and decide for yourself whether Christian centers are a paying investment.

Back in the years 1914 and 1915, our windows at the Italian Baptist Community House in South Philadelphia were broken repeatedly by stones or other missiles. Your missionaries were sometimes greeted by the same objects as they walked along the street.

Now the police captain of our district tells us: "There is less crime around your church and

community house than in any other part of my district."

In the early days, most of the people were ashamed to have it known that their children attended our activities. Now everyone is proud to tell others that he "belongs" to the Italian Baptist Church. Several professional people are beginning to send their children to our classes.

Moreover, 23 years ago many fathers of our families could neither read nor write, yet sons and daughters from those very families have worked their way through college. In these 23 years, 2,500 students,

some not knowing a word of our language, have attended our evening schools for the teaching of English. A number of these students are now nurses, teachers, dentists, druggists, and doctors, and four are ministers of the gospel.

Again, 23 years ago there was so little responsibility assumed by the few attendants at the church that 27 cents for current expenses and missions was the total offering taken at the first Sunday morning service. Now we have many tithers. Ten of our young people have become either missionaries or ministers of the gospel. Eight are on the field and two are soon to enter mission work. From the very small



The Homemakers' Club at Brooks House is taught how to bathe a baby

group of 23 years ago—when our pastor, Rev. A. Di Domenica, Mrs. Di Domenica, and I came to this field—a strong Italian church has developed, with a Sunday school of over 400 members and with 135 earnest, active young people who work with us in trying to reach the community for Christ.—*Ethel Downsbrough.*

The Leaven Works at Brooks House

How often we long for the "sign," the great something that will indicate that mankind is at last putting "first things first," but too often we see it not. Then, however, come the results of the "little leaven that leaveneth the whole lump." One, and then another, or an entire group show by action that the spirit of Christ has become the pattern of their lives.

"Coming to Brooks House was the best thing that could have happened to me."

"What would we do without Brooks House in this neighborhood?"

"When your church gets finished I'm surely coming to make it my church."

"They said that if I came to Brooks House you would help me, and I have not been disappointed."

"If I had a thousand dollars I would give it all to Brooks House."

"Does Brooks House help Catholics?"

"Does Brooks House help colored people?"

"Brooks House helps lots of people, doesn't it?"

"I know now what real Christianity is."

These, and other similar statements often heard and told, reveal the fact that the Word is not returning void.

The enrolment of our Sunday school is somewhat over 200, and the attendance is very regular. The ten young women and two



A class of Intermediate Boys at the West End Community House in Boston

young men of "our own" who help with the teaching, are faithful and sincere in their obligations. Twenty young people sing in the choir with a usual number of fifteen at the Sunday morning services.

I hope that in June we may be worshipping in our chapel. We have enough funds available for completing the outside structure, but the interior may have to wait until further contributions are received.—*Rhoda Lundsten.*

The Transformation of a Mothers' Club

Our greatest joy in recent months has been the transformation of our mothers' club. The women came back this past fall, eager and enthusiastic. I recall the early meetings, when I was trying to start the club some two and a half years ago. One dark day ten mothers came. Four spoke only Italian and jabbered at the top of their lungs. Two others sat apart in high dignity, disapproving heavily. The remaining four were Jewish. They had a feud, so that two would not speak to the other two. Thus four separate groups glared at one another! And to cap the climax, six noisy children ran about the room.

All alone I tried to teach sewing, to quiet the children, and to dispense a little friendliness and cheer. What a nightmare of a club that was!

I was tempted to get discouraged and give it up. But instead I sent out an S.O.S. call through the Women's Auxiliary, and some of our good Baptist women came to the rescue.

Now, what a change! Every Tuesday, 20 to 40 mothers come promptly at two o'clock, in order not to miss the service of worship. Through it they are quiet, reverent and appreciative. Then follows an illustrated lecture or talk and a singing period. We usually sew, but sometimes have a party or other activity. There are two splendid women to help with the sewing, and a charming young lady to play with the children.

How these mothers love their teachers and their club! They say it is the happiest hour of their week, and you can see by their smiling faces that they mean it.—*Martha Mixer, West End Community House, Boston, Mass.*

The Thriving Baby Clinic at the Weirton Christian Center

Come to Weirton Christian Center some Thursday afternoon and
(Continued on page 250)



The Primary Quartette as Tinker Toys at the West End Community House in Boston

MISSIONS CROSS WORD PUZZLE PAGE

No. 8—The Twelve Apostles

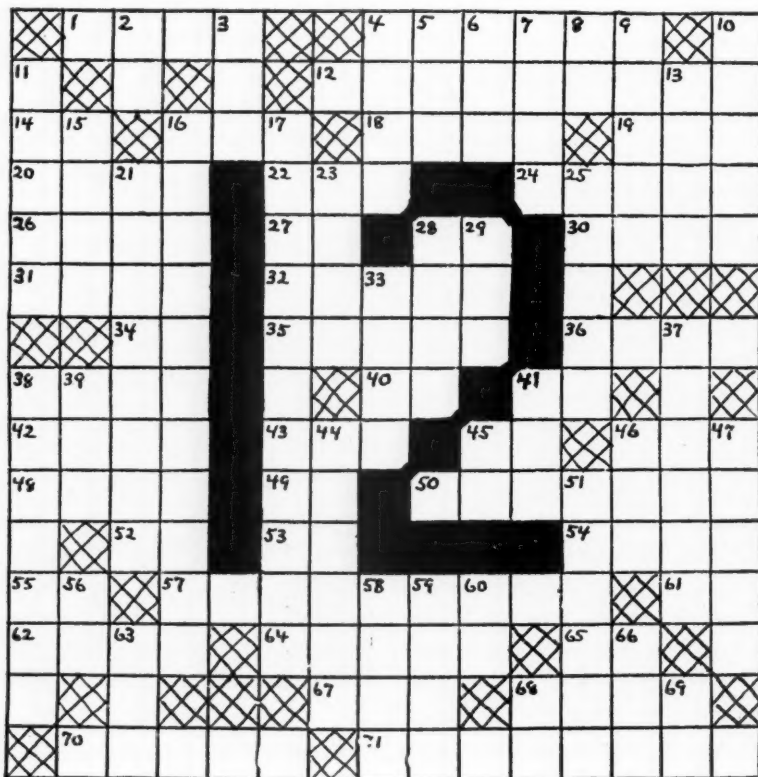
ACROSS

1. The one "whom Jesus loved."
4. The one who had to be shown.
12. Musical instrument.
14. Indian mulberry.
16. Wager.
18. Eldest son of Isaac.
19. Silent.
20. Mother.
22. Town in Belgium; almost half.
24. School (F.).
26. "Son, thou art . . . with me."
27. God in Hebrew names.
28. Judah's firstborn. *Gen. 38:7.*
30. "A people not strong." *Prov. 30:25.*
31. Paving stone; test (anag.).
32. Students' hall.
34. Exclamation.
35. Rectify.
36. Garment.
38. A statue was found here.
40. Football position.
41. New England state.

42. Seed covering.
43. Beam.
45. Negative.
46. Tear.
48. Language of Zambales; into (anag.).
49. One.
50. "Jew first and also of the . . ."
52. Printer's measure.
53. Measure of length.
54. Discharge.
55. "... every one that."
57. Holly is one.
61. Letter of Hebrew alphabet.
62. Australian bird (var.).
64. "... the chancellor." *Ezra 4:8.*
65. "as men should . . . to you."
67. "whose surname . . . Thaddaeus."
68. Fastened.
70. The one who betrayed Jesus.
71. This one had three names (var.).

DOWN

2. "He that loveth father . . . mother."



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NO. 25

Last Month's Puzzle



3. Born.
4. Chinese weight.
5. Measures of time.
6. Suffix used in medical terms.
7. Pout (F.).
8. Any.
9. This one was a Canaanite.
10. The first one to die for the faith.
11. This one was son of Alphaeus.
13. Worship.
15. Wash.
16. Another name for the one whom Jesus said had no guile.
17. Another name for Judas (2 wds.).
21. A substitute for lubricants.
23. Astringent.
25. "thou shalt . . . men." *Luke 5:10.*
28. Slave.
29. "for the sky is . . . *Matt. 16:2.*
33. "... on the Lord." *2 Chron. 16:8.*
37. The one who said, "Come and see."
38. The taxgatherer.
39. A Benjamite. *1 Chron. 7:7.*
41. Father of Joshua. *1 Chron. 7:27.*
44. One who "findeth his own brother."
45. Part of the United States.
46. Edge.
47. The impulsive one.

(Continued on next page)

51. What David did to the sheep. 59. "Can the . . . grow." *Job. 8:11.* 66. "... no man any thing."
 56. River of Siberia. 60. Same as 52 across. 68. Northwestern state.
 58. Mountain pass (India). 63. French coin. 69. Greek letter.

MISSIONARY EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

SCHOOL OF MISSIONS 1937

First Baptist Church, Chehalis, Wash., W. E. Monbeck, Pastor

AFRICA

SUNDAY	JANUARY 3	JANUARY 10	JANUARY 17	JANUARY 24	JANUARY 31	FEBRUARY 7
ADULT GROUP 6:45 P.M.	<i>Light on the Dark Continent</i> Adult Team No. 1 O. O. Phelps, Coach	<i>Ethiopia</i> B.Y.P.U. No. 1 W. Sweany, Coach	<i>The Congo</i> Adult Team No. 2 H. D. Warner, Coach	<i>Game of Sphinx</i> B.Y.P.U. Team No. 2 James Sabin, Coach	<i>Heroic Leaders</i> Adult Team No. 3 Mrs. J. T. Alexander, Coach	<i>Story-Telling Night</i> B.Y.P.U. Team No. 3 Miss Lund, Coach
B.Y.P.U. GROUP 6:45 P.M.	<i>Ethiopia</i> B.Y.P.U. No. 1 W. Sweany, Coach	<i>Light on the Dark Continent</i> Adult Team No. 1 O. O. Phelps, Coach	<i>Game of Sphinx</i> B.Y.P.U. No. 2 James Sabin, Coach	<i>The Congo</i> Adult Team No. 2 H. D. Warner, Coach	<i>Story-Telling Night</i> B.Y.P.U. No. 3 Miss Lund, Coach	<i>Heroic Leaders</i> Adult Team No. 3 Mrs. J. T. Alexander, Coach
INTERMEDIATE GROUP 6:45 P.M. Leaders: Mr. Hansen Mrs. McGee	Robert Moffat	David Livingstone	Henry M. Stanley	Alex. M. Mackay	Henry Richards	Dr. Catharine L. Mabie
JUNIOR GROUP 11:00 A.M. Leader: Miss Alexander	Robert Moffat	David Livingstone	Henry M. Stanley	Alex. M. Mackay	Henry Richards	Dr. Catharine L. Mabie
PRIMARY GROUP 11:00 A.M. Leader: Miss Sullivan	"The House That Was Built in Half an Hour"	"The Banana Tree That Was Dressed Up"	"The Little Red Book" and "An African Jewel"	"A Black Diamond"	"A Boy Who Became a Doctor and a Brave Adventurer"	"Good News That Traveled with Candles and Lighted Hearts"
EVENING SERVICE 7:30 P.M.	"The Book with Dynamite in It"	Address by Rev. W. J. Adair, missionary from Sudan	Missionaries Fraser and Smith of A.S.S. Union	Program by Young People	"Paul's Missionary Methods"	"Our Call and Commission" "Fireside Fellowship" in charge of Guild

For the Adult and B.Y.P.U. groups, three teams were selected in each group. Each prepared and gave a program first to its own group, and then on the following week to the other group. This gave each team plenty of time to prepare its program and the opportunity of presenting it to both groups. It worked out very well. On the whole, the School this year was an advance over last year in both attendance and interest.

Another School of Missions

The First Baptist Church of Clifton Springs, N. Y., Pastor Stanley I. Stuber, completed an interesting school of missions for all age groups, held for six weeks on successive Wednesday evenings.

Principal Charles Gazley of the High School taught a course on "The Clash of Color." Professor D. B. Williams, former principal of the High School, taught a men's class on the conditions in Africa. Mrs. John A. Lichty, wife of the former superintendent of the Clifton Springs Sanitarium, taught two courses, one on racial understanding, and the other on Africa. Mrs. Luther Schulbeck, former librarian at East Rochester, taught "The Story of the American Negro." Clifford Howland, local business man, taught "Twelve Negro Americans," and S. I. Wheat, of Orleans, conducted a study group on American Negro music. Mrs. Mildred Brown, of Shortsville, Mrs. Esther Dean and Mrs. Frederick Taylor taught intermediate and high school groups. Dr. Albert G. Adams, missionary from Congo, was one of the guest speakers. Other features included "The Clinic of the Missionary Specialist," presented by the World Wide Guild; an illustrative lecture on Mather School, sponsored by the C. E. Societies, and a special program presented by the Philathea class.

Hints for Report Makers

Every on-going institution or business makes frequent checks to see whether there is gain or loss. The Department of Missionary Education asks you to do this once each year. When MISSIONS reaches you in April, it will be time to gather your information.

To those who have kept careful records all through the year it is a simple matter to transfer to the

blanks the record of the work the church has done.

For those who have kept no records, it is more difficult. The best way to get the information is to call together representatives of the various organizations, asking them to bring such records as they have on the number of classes, program meetings, missionary plays, etc. Usually some one has a record of the reading.

An important item to remember is that this is a report for the whole church. It is the bringing together of the missionary programs of all the organizations. The first year a church attains 100

points on Missionary Education Standards it receives a certificate with the first year seal. In subsequent years other seals are added. There are now a good many churches which are meeting the requirements each year and are now receiving seals on the Second Decade certificate. Good work!

A Four-Point Project Program

Send at once to the Department of Missionary Education, 152 Madison Avenue, New York City, for a copy of the new program for Royal Ambassador groups who wish to hold weekly meetings. Price 25¢.

ROYAL AMBASSADORS

The Ocean Park Camp

The Royal Ambassador Camp at Ocean Park, Maine, will hold three summer sessions in 1937 as follows:

First Period—June 28—July 10

Second Period—July 12—July 24

Third Period—July 26—Aug. 7

This camp extends an invitation to boys outside of New England. Laymen interested in this camp are invited to visit it at any of these sessions.

THE MEMORIAL DINING HALL is now nearing completion, and adds greatly to the facilities of the camp. Its cost was approximately \$26,000, nearly all of which has been raised to date.

A CAMP RALLY for Royal Ambassador campers will be held during the Easter vacation at the Brighton Avenue Baptist Church, Allston, Mass., of which Mr. Kilham is pastor.

Tithing for Juniors

This is to announce that "Tithing for Juniors" listed in the R. A.

Manual (p. 19) is not now being recommended for our Royal Ambassador groups. A study is being made of new stewardship material better suited to the needs of our R. A. program. An announcement of the newer materials will be made in due season.

Royal Ambassador News

A significant R. A. meeting was held on February 26 at the First Baptist Church of Elmira, N. Y., Pastor R. N. Dutton. Five churches joined in this meeting, attended by a large representative group of boys and interested adults. The subject was "The Need for the Royal Ambassador" program. Field Secretary Floyd L. Carr and the local Boy Scout executive addressed the group. The programs of each organization were sympathetically presented. All boys of the R. A. age in the five churches were especially invited.

▲ ▲ ▲

A charter was recently issued to the boys of the Pinn Memorial Baptist Church of Philadelphia

which began its work with 63 members. The pastor of this church is Rev. W. Augustus Jones. We extend our hearty congratulations to pastor, chief counsellor, and the boys on this auspicious beginning of Royal Ambassador work, and we will watch the growth with interest. The chapter is named in honor of the late Dr. J. E. East, for many years secretary of the Foreign Mission Board of the National (Negro) Baptist Convention.



The R. A. Times—a monthly mimeographed news sheet is published by the Avery A. Shaw Chapter of Granville, Ohio. The

news staff consists of boys from four foreign countries, and in addition those who have traveled extensively in the United States. The *Times* contains interesting items intended to keep alive the special interests of Baptist boys.

Rev. William T. Turner, who did such outstanding work in Royal Ambassador leadership in Idaho for eleven years, has removed to the State of Washington, and has been appointed High Counsellor of the Royal Ambassadors for Washington at the earnest request of Victor N. Witter of the State Headquarters. We are glad to welcome Mr. Turner back into active work, and we give him our very best wishes.

New Royal Ambassador Chapters

The following new chapters have recently received charters:

CHAPTER	CHURCH	CITY
J. E. East	Pinn Memorial	Philadelphia, Pa.
Detweiler	First	Tarrytown, N. Y.
Wadsworth, Jr.	Wadsworth Ave.	New York, N. Y.
David Livingstone	First	Whitney Point, N. Y.
Adoniram Judson	First	Winchester, Mass.
Ted Bubeck	Market St.	Amesbury, Mass.
Wilfred Grenfell	Crowley	Crowley, Col.
Wilfred Grenfell	East Gaines, Kent, and Carlton Churches	East Gaines, Kent, Carlton, N. Y.
Mawanda	First	Portland, Me.
David Livingstone	Temple	Brainard, Minn.
A. Groves Wood	Litchfield	Litchfield, Ohio
P. A. MacDiarmid	Borough Park	Brooklyn, N. Y.

WORLD WIDE GUILD

The Empty Cup

Each morning God puts into our hands an empty cup.

The cup is the empty day, which we are to fill.

Each moment of every hour we are engaged in the process of its filling, and are determining the contents.

Shall it be filled with distilled bitterness, drop by drop, of evil tem-

per and unkindness, fears, envious thoughts and angry resentments?

Or shall it be running over with laughter and happy temper, brave words and kindness to those about us?

Be it one or the other, at evening we must bring it to our Lord.

Jesus Christ, giver of all things, help us to remember we are preparing a gift for Thee.

Keep us, we beseech Thee, from the thoughts and deeds that go to make the bitter cup.

And by the grace of Thy Holy Spirit help us hour by hour so to fill it, that, when evening comes, we may bring it an acceptable offering to Thee.

—Grace Carpenter

The above is one of many inspiring meditations from *Friends of the Road* by Grace Carpenter, a book which appears on this year's Reading Contest. Our spiritual life needs just such nourishment and up-building.

ANNUAL REPORTS. One month more! Please fill out those Chapter Report Cards and mail them to your Association Secretary on the date requested. If by any slip your Chapter has not received a Report Card, write at once to your Association or State Secretary for one. This same request applies to Association Secretaries. Use the telephone, Special Delivery stamps, or any other devices for getting complete reports promptly, and here's my grateful "Thank You!"

GUILD DAY. Refer to February MISSIONS, page 118, for full information as to date, place, entertainment, etc. Attractive fliers have been sent all State Secretaries and you may have a supply for publicity for the asking. Everything points to an unusual program and a larger delegation this year. You in adjacent cities and states have a rare opportunity for first hand information and inspiration. The local Committee, headed by Theodosia McClelland, 2413 S. Mole St., Philadelphia, Pa., is par excellence and just about the world's best coöperators.

So come one come all!

Faithfully Yours
Alma J. Noble



New World Wide Guild Chapter in Nicaragua

New Chapter in Nicaragua

All the Nicaraguan girls now working in the Baptist hospital are Christians. They do so much good while they are at work with the patients. Six months ago we formed a W. W. G. with the girls in the hospital and a few others. The girls made dresses and small suits for the poor children of the churches for Christmas. The girls are very poor, but have raised \$2.00 for missions and are now making baby dresses for the hospital. We have great dreams, and hope to make them come true. Our aim is "Nicaragua for Christ," but we are also studying other countries. The first study book will be the life of David Livingstone. Our prayer partners have taken names of people for whom to pray that they might accept Christ. We shall not only pray for them, but try to win them for Christ.

An International Guild

A large, peppy W. W. G. was having a Christian Americanization program. At the end, the girls served tea and the president told us the story of her mother who had a C. A. volunteer come into her home to teach, and because of that they are all attending that Baptist

church. Then two Greek girls of the Guild told about their mother's teacher who had come from the same church, and because of this teacher's influence these two girls had joined the Baptist church. An Armenian girl in the group had the same type of story to tell. The White Cross chairman was a very attractive Chinese girl whom all the W. W. G.'rs had taken as one of their own. It was a real thrill to spend that evening with a group of Guilders who were living the W. W. G. aim of overcoming race and nationality prejudices.

An Initiation

One of the outstanding activities for the year, on the calendar of the Finley Avenue Baptist Church, Ottumwa, Iowa, was the organizing of the World Wide Guild by the Woman's Society. They gave a lovely banquet for the girls with Mrs. Asquith, State President, and Mrs. Paul Morf, State Guild Secretary as special guests. Then followed a candlelight installation service in the auditorium. This was planned and directed by the pastor's wife, Mrs. J. Lewis Bowser.

From opposite doors at the entrance of the church, the girls, at-

tired in white, entered led by two heralds. As the pianist played softly they were seated at the front of the church. On the table before them was a picture of Christ, and on either side were lighted candles in the Guild colors, blue and white. Above the table in the background was an illuminated cross. Standing behind the table were the officers of the Missionary Society, also attired in white. As the secretary completed her part of the program, the heralds pinned on the girls a replica of the Guild pin. When the Treasurer spoke the colors in ribbon were attached to the pins on each dress. A white rosebud, the Guild flower, was presented to each girl as the Vice-President explained its significance. Then as they faced the President, to each was given a tiny unlighted candle.

During the presentation of the emblems the songs, "The Guild Girl's Way," "Our Guild Prayer," and "Song of the World Wide Guild" were sung. As the strains of "There's a Long Long Trail" sounded softly from the choir loft, a line of women, in native costumes of various foreign countries, passed under the cross.

The President of the Woman's Society welcomed the new Guild Girls into the World Wide organization. Then with candles burning and all singing softly "Follow The Gleam," they were led from the room by the heralds. The service was made more effective by there being only candles in the room. The audience, comprised of men and boys as well as women, had felt the seriousness of the occasion as with great solemnity the girls took their vows.

Two Roumanian Guild Girls

The Guild girls of the Second Roumanian Baptist Church, in Detroit, recently had a meeting with the Woman's Society. One of

the girls wrote a little play in Roumanian which explained just what we do in Guild. I had a part in it, of about three lines, and said it in Roumanian. That caused a great deal of excitement. I have been taking a few lessons in the language, not because it is necessary, but because it is a beautiful language and affords me some recreation. The people are always pleased to hear me speak a few words in their native tongue. The women liked the program very much, and I feel sure they will now show more interest in the work of the W. W. G. The Guild girls in both churches—Roumanian and Russian—are doing so well, and I am proud of them. We had two girls from the Roumanian church, in the Baptist Missionary Training School this past year.—*Nancy Espy, Missionary.*

Indian Church Guild

In order that the older folk in the Indian church in Fallon, Nevada, might feel that the W. W. G. is something important, we decided to have a public installation of officers. We elected new officers in December, and on a Sunday morning in January we installed our officers. After a brief missionary message, the Guild girls assembled at the front of the church. Old and new officers took part in the service of installation under the leadership of their counselor. At the close all joined in singing



The Mary Cressey Guild, at Centerville, South Dakota



Center Association Rally at Ebensburg, Pennsylvania

“Follow the Gleam.” Very simple it seemed to us, yet it served to link the girls with the church service. Visitors who happened to be present that morning complimented the girls.

Spanish Guild Party

The Guild in the First Spanish Church, New York City, had a party at Grace House. Following the devotional service we installed our new officers and then had a delightful social evening. Our people have very few social affairs and I have decided that we must have more of them, or our young people will go elsewhere for their good times. At the tables we had three birthday cakes with candles to celebrate our first anniversary as a W. W. G. and the birthday of each girl present. On the table we had placed a box into which every girl put a penny for each letter in her first and last names. The money—about \$2.60—was given to missions. Within one month the Guild gave \$4.00 towards our new building project, \$2.00 to help pay the deficit on the pastor's salary, and 50 cents to help buy something needed in the Sunday school. The next month they had a party in Brooklyn to which they invited the pastor and the young men of the church. They also gave money

that we might have a special celebration at our church anniversary. One of the girls helped make the cakes, and the W. W. G. served at the anniversary.—*Alma B. Clifford.*

GUILDS HERE AND THERE

CENTER ASSOCIATION RALLY. In the group picture of Center Association Rally eight towns are represented and reports of the Rally are as glowing as the girls' faces. Florence Rowland of India is fourth on the right in the front row and behind her is Miss Gertrude Bunker, the Association Secretary.



HOLIDAY PLATE. From the Mary Cressey Guild, Centerville, S. D., comes another suggestion for money making, the Holiday Plate. The description follows: “We bought pretty green paper plates and drew circles around a dime covering the center of the plate. I think my plate has 21 circles. On back of each plate we pasted an envelope with enough green gummed stars to cover the circles. In each circle we wrote the name of a holiday, New Years, Lincoln's Birthday, Valentine's Day, Washington's Birthday, St. Patrick's Day, Easter, Mother's Day, Memorial Day, Children's Day, Flag Day, Father's Day, July

4th, My Birthday, Wedding Anniversary, Labor Day, Hallowe'en, Armistice Day, Thanksgiving, Christmas and my two daughters' birthdays. On back of plate is the verse

At each holiday time,
Please place a dime,
Under a green star,
Stick them down fast,
And when the year's past,
Turn in the plates as they are.

Of course you wait a year for returns, but even if the plates are not all filled, they bring in a goodly sum."

A NEW MEXICAN GUILD. A former missionary, Miss Anna B. Tourner, organized eight girls from the Garnett Mexican Church, Los Angeles, into a Guild Chapter and they have been busy all winter. They have program meetings, and at their sewing meetings one member has read aloud *The Heroine of Saddle Mountain*. They also use selections from MISSIONS each month, and have entered the Reading Contest. They attended the Vesper Service in December and are really and truly Worth While Girls.



Ruth Elizabeth Inkenas

Children's World Crusade

A Prayer

Father, order all my footsteps,
So direct my daily way,
That, in following me, the children
May not go astray.

Let Thy holy counsel lead me,
Let Thy light before me shine,
That they may not stumble over
Word or deed of mine.

Draw us hand in hand to Jesus,
For His Word's sake unforget,—
"Let the little ones come to me,
And forbid them not."

—Selected

Please!

It is so near the time to close the records for the past year that I want to make a practical suggestion to all leaders.

As you review the year's work you will be reminded of some special days when the boys and girls said and did things that showed you that they were thinking about the problems of other people with a desire to help in solving them. Some may have shown resentment at injustices. Others may have been indifferent when you expected them to be stirred. Will you jot down some of these reactions that

came to you, both of things that were helpful and of the things that were disappointing and mail them to me. I seldom ask the local leaders for this kind of coöperation, but I will greatly appreciate and consider confidential anything you send.

Any further items of interest that you will take time to add, I shall be happy to receive. If you have had mimeographed programs for your annual rally or C.W.C. night in your church or the like, please mail me copies. Any and every plan that has helped one group we know will be suggestive to others.

Mary L. Nolle

218 Lancaster Ave., Buffalo, N. Y.

Our Lithuanian Jewel

The following letter came to Mr. R. C. Tuck from Rev. John Inkenas of Lithuania. Ruth Elizabeth Inkenas' photograph is on this page.

"A short time ago I came into possession of some copies of Mis-

sions and there I saw something that reminded me of Mr. Tuck. It was somebody by name and, perhaps, by look also very much like Russell C. Tuck, only a little younger. Is not he a fine boy? And now, will you permit me to introduce to the President of the Everyland Jewel Band Ruth Elizabeth Inkenas born April 2, 1936, in Sianliai, Lithuania. All three of us would like to send our heartiest greetings not only to the Everyland Jewel Band President Abbott Chase Tuck, but also to his Secretary and the Secretary of the Treasury. Mother and father of Ruth Elizabeth think it would be nice for her to be a member of the above mentioned organization and since Ruth has not expressed a different opinion, we would ask you to forward her name and address to the central office of the Everyland Jewel Band."

The Philadelphia Committee

It is with confidence that I assure you that we are going to have an outstanding conference this year on May 19. The Philadelphia C.W.C. Committee met early in February to plan the preliminary details and it was a large, representative and most coöperative group of 19 active C.W.C. leaders. Three Association Secretaries, the District and State Secretary and the National Secretary were pres-

ent. We anticipate a large attendance, a good exhibit of hand work, discussion of teaching material on the themes for next year and organization questions. The enthusiasm of the committee and their splendid suggestions for the children's part on the banquet program were most heartening and their pleasure in assuming their responsibilities turned the job into a joy. Since two of the study books for next year are on Peace, the children's contribution will be on that theme.

Most generous hospitality is awaiting our delegates, so please send your reservation for lodging and breakfast to Mrs. Miriam Runner, 243 N. 52nd St., Philadelphia; and reservations for banquet with 85¢ to Mrs. Mildred McDermott, 383 Lemonte St., Roxborough, Philadelphia by May 12.

Missionary Stories

A volume that will be hailed by teachers has made its appearance under the above title *Missionary*



Marilyn Stuart, six-year-old daughter of President and Mrs. Harland Stuart of Central Philippine College

Stories To Tell. It is published by the Missionary Education Movement, price \$1.00 in cloth, 50¢ in paper. The stories are classified under The Americas, China, Japan, Korea, Africa, India, Egypt, Persia and General. Many of them have appeared in M.E.M. publications and all are especially adapted to story telling. For this reason, the book is included on the Children's Reading List. It is highly recommended to leaders, teachers, parents, and the friend to whom children appeal for stories.

African Project for Heralds

In our Primary Department, we have several projects started and by a rotation of classes each group has an opportunity at each project. The first Sunday class 1. learned about life in Africa through pictures, a miniature village and clay models. Class 2 colored wall pictures showing different activities of African people. Class 3 mounted Bible pictures for use on mission fields. Class 4 made a picture map of Africa. On the succeeding Sundays each class moved up to the next table but each teacher stayed at her own table and helped the on-coming classes. The children were greatly interested and came early in order to have more time to work. In a corner of the room was a table of curios loaned by an African missionary.

We closed our program with a worship period which included a story of Africa. On the table of our worship center we had a little scene, the painted background representing Nazareth and each Sunday a different picture showing Jesus helping somebody. Christmas tree lights serve as footlights for the scene. At the close of the study we invited the rest of the Sunday school by departments to inspect our work, each child as far as possible having some special assignment to explain.—Mrs. J. S. Holcomb.

The True Story of Nzobo

By VIOLA L. SMITH

This is a true story of a little girl named Nzobo who lives in Africa, as told by the missionary who found her. The missionary lady was sitting under a great big tree in the middle of Chief Kasansi's town examining people for sleeping sickness. There were lots of people and they pushed and they crowded and all wanted to be examined at once. Of course the missionary lady could only examine one at a time. Now wouldn't you just think that if she wanted to see if they had sleeping sickness, she would look to see if they were sleeping? But that isn't what she did at all. Instead, she ran her fingers all up and down their necks. And if their necks were all right, she gave them a medical passport and they went off to their huts very happy.

But every once in a while she would find someone who had some little soft balls under the neck, and then she knew he had sleeping sickness. And Nzobo was in that crowd and had those soft balls under her skin, so the missionary lady knew she had sleeping sickness. But she didn't look like the Nzobo that we know now at all. There were big patches on her head without any hair, because ringworm was growing there and the hair couldn't grow in the same place. And her skin wasn't shining like satin at all because it was all covered over with itch mites which made her scratch and then sores came from the top of her head to the tip of her toes. And Nzobo didn't have any idea how old she was, but the missionary lady thought she was about four years old, for she was a very little girl. But when she looked at her teeth she found that she was 8 years old instead of 4 and she found something else beside. There were millions and millions of microbes and

they were destroying the gums in her mouth. And there were hook worms in her stomach and so it's no wonder that she was so little.

The missionary lady decided that there was only one way to get rid of all these things that didn't belong on a nice little girl with such a happy smile as Nzobo, and that was to take her home to Kikongo where she could make her well. Nzobo had no mother or father and her grandmother was glad to let her go when it was all explained to her.

It was strange how many queer things the missionary people knew how to do. They cut off her hair; they rubbed her all over with something called soap that made bubbles out of water and was nice and smooth and slippery; they had jars and bottles and long needles and a squirt gun thing that were all made to chase away the microbes and mites and can you believe it, they did chase them all away.

Nzobo had never seen anything like a school until she came to live with the missionary lady, but when she began to be cured of her many illnesses she was sent to school. She had a brand new slate and pencil, but she just could not make the pencil go where the teacher said it must go. But worse still, the teacher wouldn't let her talk and play in school. She tried very hard to remember, but when she discovered that she had made her letters backward it was so funny that she giggled right out loud. But after six months she could read a little and had learned a little about "pain in the head" which is the name the Congo children give to arithmetic. Then one day she had a great treat, she was given a piece of paper and a pencil to write with.

When the last day of school came before the Christmas holidays, all the boys and girls gathered to hear the Honor Roll read. Nzobo was the littlest girl in the



A Congo Beauty Parlor

school, so no one thought she would be on the honor roll. But sure enough, there she was, the third highest in her class. She was so happy and proud! And then she began to think, "perhaps the missionary is right after all. Maybe there aren't any evil spirits trying to keep my hand from making the right marks on the slate . . . because when I kept on trying, I did

ROGER WILLIAMS

The Pioneer of Religious Liberty

BY

OSCAR S. STRAUS

A keen and penetrating interpretation of Roger Williams and his principles. The finest appreciation in print of the marvelous achievements of the founder of Rhode Island and of religious freedom in America and the world. Here may be found an answer to the dictatorships of the present day.

A Foreword to this new edition of this book, which was first published in 1894, is an address delivered by Chief Justice Charles Evans Hughes at the laying of the corner stone of the National Baptist Memorial to Religious Liberty in Washington, D. C. In addition, the book will carry an interpretation of Roger Williams by Professor R. E. E. Harkness from the standpoint of Williams' social heritage and environment.

Price \$1.15

Send orders to
American Baptist Historical Society
Chester, Pa.

succeed." And she was so happy at this discovery that she forgot all about staying in line to march out of school and she just skipped and ran right out into the sunlight and laughed and laughed.

TIDINGS

(Continued from page 241)

visit our baby and pre-school clinic. The mothers and the little ones start coming about 1:30 P.M. and often the fathers come along, sometimes to interpret because the women do not understand what it is all about. The fathers are thrilled and beaming when they see by our baby scales that their little ones are gaining in weight.

In our clinic 14 nationalities are represented besides the Negro babies who have their own clinic on Monday afternoons. Thursday is the big day. Our small rooms grow warmer as the crowd increases. The ventilation is poor; the babies become restless and cry; more mothers and children arrive; nurses weigh babies; and the doctor examines and immunizes against communicable disease. Thus we work through an interesting and profitable afternoon.

We call in homes, sometimes to give care to a new-born baby and the mother. With all the other children watching and willing to assist if necessary, the nurse bathes the baby. In another home we listen to a long tale of woe about a father who works every day, gets his pay check regularly, but spends it for liquor and gambling, and has no thought for his family. So often children and their mothers suffer because of the evil of liquor.

In groups at the Center we make every effort to teach the children the better way of life. Our hope lies with these groups that when they become adults and have homes of their own, they may be happy, intelligent, and Christian."—*Rosalie Olson.*

✠ THEY SERVED THEIR DAY AND GENERATION ✠

Alonzo M. Petty

A TRIBUTE BY COE HAYNE

The death of Dr. Alonzo M. Petty, January 24, 1937, brought sadness to countless Christian friends.

At the memorial service held in Glendale, California, Dr. Edwin R. Brown, a life-long friend, paid Dr. Petty this tribute: "He had marvelous capacity for friendships, and he loved and was loved by pastors everywhere. He had a habit of waking early each morning and praying for all of his ministerial brethren. In spite of his work as a traveling secretary he never lost his strong evangelistic passion."

He was born November 9, 1860 and was ordained to the Baptist ministry in 1881. With the exception of three years in Kansas, he spent the remaining years of his life west of the Rocky Mountains. Pastorates in California included Santa Ana, Stockton and Dixon. He served for many years General Secretary of the Southern California Baptist Convention, as financial agent of Redlands University and as Joint District Secretary for the North Pacific District with headquarters at Portland, and finally as General Field Representative of the Home Mission Society.

In the same year, McMinnville College and the University of Redlands honored him with the degree of Doctor of Divinity. He was in great demand as a speaker because of his stirring missionary messages. His advice was sought frequently on matters of denominational policy because of his understanding of western conditions and western ideas. As friend, helper and adviser he rendered invaluable assistance to pastors and missionaries in conferences and special services.

Mrs. Hilda J. Bain

A TRIBUTE BY D. M. ALBAUGH

Mrs. Hilda Johnson Bain died on February 8, 1937 at the home of her son in Corning, Iowa. She was born on a farm in Holland, Sweden, May 17, 1866. Her parents were the first Baptists in the community and ridiculed as heretics. They came to America in

1869 and in May, 1884, Mrs. Bain was baptized at Gibbon, Nebraska, and united with the Baptist church of that place. She was educated in the Nebraska public schools, and in Central University at Pella, Iowa. In 1894 she was graduated from the Baptist Missionary Training School in Chicago.

In October 1894 she sailed for the Congo and there was married to Rev. A. L. Bain in December of the same year. Together they served at Banza Manteke, at Sona Bata, again for two years at Banza Manteke, and from 1913 to 1916 at Lukunga. Because of ill health both returned to Nebraska in 1921, where Mr. Bain died.

Mrs. Bain, after a brief medical course, returned to Congo in 1924 and was designated to the Vanga hospital.

Midnight vigils with the child of a missionary critically ill and many days' journey from a competent doctor; a return trip to Vanga after a journey of mercy, an eerie night in a small iron boat with black boys pitting their strength against the river; a sturdy Congolese with his hand almost shot away pleading for such first-aid as she could give; a group of Congo women under the trees, listening to this follower of the Christ tell again the story that sent her from the prairies of Nebraska to fever-stricken jungles of Central Africa; these are but a few of the reminiscences that flash across my mind as I realize that Mrs. Hilda J. Bain has been summoned to her higher service.

John MacNeill

A TRIBUTE BY J. H. RUSHBROOKE

Dr. John MacNeill, former President of the Baptist World Alliance, died at his home in Hamilton, Ontario, February 10, 1937. He was one of the best known and loved Baptist ministers in Canada.

John MacNeill captured the Baptist world quite early in his career. He was present at the First Baptist World Congress in London—the assembly at which our World Alliance was constituted with John Clifford as its first President. In connection with that assembly a mass meeting was held in

the Albert Hall, and the speech of the evening—never forgotten by the delegates from all continents who heard it—was that of the young Canadian minister. The unaffected impression of that utterance, linked with the knowledge of a remarkable ministry in Toronto, ensured a hearty welcome and acceptance of his nomination in 1928 as President of the Alliance. I had the privilege of accompanying him to the Regional Conferences in Europe, and everywhere his sermons and speeches and above all his gracious personality, enheartened his brethren.

Dr. MacNeill had in a rare degree the power to win and hold friends, and the number of men on this side of the Atlantic who refer to him merely by his Christian name might surprise Americans. He will be greatly missed by us all, but we thankfully recognize that he has by the grace of God accomplished a fine and full day's work for the Kingdom.

WOMEN OVER SEAS

(Continued from page 239)

doll given to us by the Children's World Crusade, and in spite of the hot climate and many insects, she is still in good condition. Fortunately she is made of rubber, so the cockroaches do not like her.

One village where we stopped gave quite a celebration in her honor. The teacher asked for Mandeleni because he wanted to show her to the village folks. A few minutes later I was surprised to see a long procession, headed by the teacher who was carrying our baby doll. Behind him marched all the boys and girls of the village, and even some of the older folks. As they marched, they sang a song to Mandeleni.

A MISSIONARY'S PRAYER

Wherever we went, large crowds gathered to hear our messages. We pray the Lord may abundantly bless these people who listened.

. THE CONFERENCE TABLE .

A Dedication Service

For White Cross Material

Compiled by THELMA FIKE BRIS-
TOR of Central District

White Cross Chairman: To-day we have finished our White Cross quota. Our hearts are glad that we have had this small part in God's great work. With humble gratitude we consecrate to the Christ of Galilee the work of our hands. We pray that He may find use for it in the advancement of His kingdom.

Women:

In Him shall true hearts every-
where

Their high communion find;
His service is the golden cord
Close-binding all mankind.

Chairman:

We serve no God whose work is
done,

Who rests within His firma-
ment:

Our God, His labor but begun,
Toils evermore with power un-
spent.

Women:

All things are Thine; no gifts
have we,

Lord of all gifts, to offer Thee:
Hence with grateful hearts to-
day

Thine own before Thy feet we
lay.

Chairman: To Christian women there has come a great vision. From the mountain tops we have seen the needs of the world. Before us we have pictures of the dwellings of the poor in the city slums or country hamlets; of little children cold and hungry; of parents yearning to give the bare necessities of life to their babes, brown, yellow, black or white; and of united womanhood lifting from despair the less fortunate. Above the throng and chaos of life we have heard Him say, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto Me."

Women: We have remembered the words of the Lord Jesus, that He Himself said, "It is more blessed to give than to receive."

Chairman: This is our Father's world. Love breaks down all barriers of race and creed. All men are children of God. To us He has given much. We have learned the joy of sharing with others.

Women:

Grant us, Lord, grace of giving
With a spirit large and free,
That ourselves and all our living
We may offer unto Thee.

Chairman: Father, accept these gifts we bring in the name of Him who gave Himself for us. Amen.

Suggestions for the Prayer Leader

Have a Prayer slogan; select a key verse on prayer for each year;

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make a list of books on prayer, for reading and study. Suggest that the women of your society be prayer partners, each taking a missionary, if possible one whose birthday coincides with her own, praying for her and sending her birthday and Christmas greetings. Emphasize the importance of the church prayer meeting and the World Day of Prayer. Encourage the use of the Book of Remembrance, MISSIONS, and the prayer lists sent out from Headquarters. Plan for groups of women in given sections to meet at regular times for prayer; also a woman's prayer hour conducted by the women of the church, with definite prayer for the missionaries from their state, their work and their problems. Urge reading the Bible, using a notebook to record every prayer and every teaching on prayer. Keep a scrapbook in which to place poems, hymns, helpful literature, etc., for devotional use. Arrange with the pastor for a special day with sermon on the relationship of home and church. At this time distribute the leaflet, "Worship in the Home," and give an opportunity for enrolment as Christian families with a four-point pledge: 1. Family worship; 2. Regular church attendance; 3. Christian ideals of living; 4. Some religious study at home (S.S. lessons, etc.)—*Mrs. Ralph F. Palmer, Prayer Leader, New England District.*

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Windows

Let there be many windows in
your soul,
That all the glory of the universe
May beautify it. . . . Let the
light
Pour through fair windows, broad
as truth itself,
And high as heaven.

—*Ella Wheeler Wilcox*

The theme of the programs for the coming year is to be "Windows." The hymn is the first stanza of "Open my eyes, that I may see"; and the key verse is, "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing." The programs will be ready for distribution early this month.

This year the women and the World Wide Guild are using the same theme and hymn. May they all, both older and younger, have "many windows" in their souls through which they may see the Vision Glorious!

Conference Table Notes

LAST CALL FOR GIFT BOXES! Be sure to have them opened before the end of April, and send the money to the State Office IMMEDIATELY, in order that it may go into this year's receipts. Of course you will remember to have it properly designated as Woman's Gift Box Offering. And don't forget that it should be at least 20% more than last year.

The new gift boxes are to wear a different dress, to correspond with the program theme. They should be ordered from the State Convention Office.



Plans are being made for a Woman's Conference at some time during the Northern Baptist Conven-

tion at Philadelphia in May. If there is some question that you would like to have considered at that time, please send it to the clerk of the Committee of Conference, Mrs. Katherine S. Westfall, 152 Madison Ave., New York.

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An Invitation

Are you going to Philadelphia next month? If so, be sure to call at the Literature Booth for the latest program helps. The year books and programs entered in the 1937 contest will be on display also. Have you forwarded an entry from your society? The contest is open until April 15.

A Methods Alphabet

ATTENDANCE: We have increased the attendance at our monthly meetings with our main campaign centered in *variation*. We had fallen into the "business, devotionals, program, coffee" habit, and attendance had dwindled. This year we have often had the program first, have shortened the routine business as much as possible, and have tried to make the devotionals a part of the program. We have had more special music (sometimes outside talent), two speakers and a dramatic reader who gave *The Other Wise Man*. A White Cross work meeting was well attended. Serving the refreshments at 4:15 has resulted in pleasant sociability after the meeting. The chairs in a circle, a fire in the fireplace, decorations

whenever possible, newspaper and church bulletin publicity—all have helped. Nothing that we have done sounds very special, but the attendance has decidedly improved.—*Adapted from a report by MRS. GRANT WEBSTER, First Church, Fargo, N. D.*

BOOKS: An ever-growing number of societies base at least one program on *books and reading*. "At our May meeting, we presented all our reading. The Bible reading was featured in the meditation (ordinarily termed the devotional). In *Living Volumes* the new study books were briefly reviewed, with just enough of their contents given to make everyone want to read the books for themselves. Leaflet literature was featured with the titles of several new leaflets given in pantomime, the audience guessing the titles. Of course, **MISSIONS** was stressed. A fine display of books and leaflets, in charge of the Literature Chairman, added to the interest.—*Adapted from a report by MRS. R. R. MOORHEAD, First Church, Denver, Colo.*

Invitations and programs may be in the form of miniature books, with appropriate quotations. The

following is suggested by Miss Agnes Carlson, of the Stillwater (Minn.) World Wide Guild:

Books, books, books,
And we thank Thee, God,
For the gift of them,
For the glorious reach
And the lift of them.

—Stidger

CURRENT EVENTS need not always be listed as such. Vary the announcement with *Front Page News*, *Missionary Chit Chat*, *At the Listening Post* and similar titles. (Titles from the year book of the Woman's Union of Temple Church, Los Angeles.)

DEVOTIONALS: *The Pilgrimage*, by Mrs. John C. Mather, a devotional message describing some of the "wayside inns" on the "Glory Road," will appear in the April issue of *Program Pointers*. Suggestions for using the Sunday messages in *A Book of Remembrance* will be given in the same issue. (If you would like a copy, send a 3¢ stamp to the *Conductor*.) A Prayer Prelude, from 10:00 to 10:30 A.M., is a part of the monthly program of the Woman's Auxiliary of First Church, Hollywood, Cal.

EVENING MEETINGS are growing in popularity. Plan at least one during the year—something out of the ordinary like *The Husbands' Missionary Meeting* held in Wyoming (O.) Baptist Church last November. A supper was followed by a program "by the men," and an address, *Thanksgiving and Thanksliving*, by the pastor.

FORWARD: For the majority of societies, May 1st marks the beginning of a new year. Perhaps a pre-view of the 1937 programs will serve to give your members a forward look. Present the goals for the year, with suggestions for their attainment. (The *Standard of Excellence* chart—15¢—makes
(Continued on page 256)

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WHAT BAPTISTS LEARN

THROUGH

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- Devotional (in closing), Hymn, "God the All-Merciful"
Scripture, Philippians 2:1-11; Prayer, page 234
For opening hymn, "Rise up, O Men of God," may be used.

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speaks
people
listen!



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(Continued from page 254)
it easy to visualize not only the goals, but your society's progress.) Watch MISSIONS for suggestions for presenting the 1937 topics.

"Forward! be our watchword."

Continued in May Missions

Caught by the Camera

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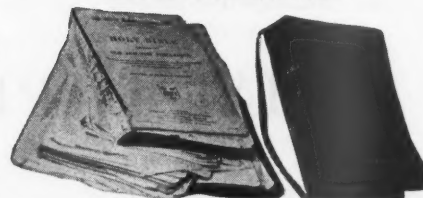
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THE LAST WORD

MISSIONS regrets that in the December issue page 600, it inadvertently transposed names under the two Hernandez photographs. The older man is Don Jose and the younger man is Gabriel K., the Governor.

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